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**His Holiness Patriarch Maksim of Bulgaria before the Cathedral  
of St. Alexander Nevsky in Yalta, May 16, 1974**



## OF THE MOSCOW PATRIARCHATE

СУРНАЯ МОСКОВСКОЙ ПАТРИАРХИИ»

# Message to the Primate of the Church of Alexandria on 1600th Anniversary of the Death of St. Athanasius the Great

To His Holiness and Beatitude **NICHOLAS VI,**  
Pope and Patriarch of Alexandria and All Africa

brother and fellow servant, beloved in  
Lord, the Most Blessed Primate of  
Holy Church of Alexandria,  
On behalf of the Plenitude of the Rus-  
Orthodox Church, I sincerely con-  
tulate you, the most reverend hier-  
chs, clergy, monks and laymen of the  
arch of the Apostle and Evangelist  
rk, on the 1600th anniversary of the

righteous departure of the great saint  
of Africa, the Ecumenical Father, Atha-  
nasius the Great, of whom, recalling his  
works, one may say in the words of the  
Psalmist: *The righteous shall flourish  
like the palm tree: he shall grow like a  
cedar in Lebanon* (Pss. 92. 12), and I ar-  
dently wish you, beloved and dear brother,  
joy in his most glorious memory.

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Joy in this great, just man, who illumined the world with the light of his divine thoughts, is our common joy, flowing from and nourished by our unity in Christ, in all-perfect harmony and communion. We remember the divinely wise words, once uttered by St. Athanasius himself: "The Saviour said, *...that they may be one, even as we are one* (Jn. 17. 22), not that we should be fashioned as He, but that, as He, being the Word, abides in His Father, so should we, gazing upon Him and taking His example, become one with each other in harmony and unity of spirit... Let us be as sons and not as the Son, and gods, but not as He Himself, and merciful as the Father, but not the same as the Father, but as it is said, having been made one, like the Father and the Son. We will not be one in the same sense as the Father is by nature in the Son, and the Son in the Father, but inasmuch as this conforms to our nature, and inasmuch as it is possible for us to conform to this and learn from this how we must become one... we, being homogeneous with each other, because we come from the One, and all men having one nature are made one with each other in disposition, having as our model the unity by nature of the Son with the Father... The Word truly and genuinely is of an identical nature with the Father. And, as it is said, we can do no more than imitate." Paraphrasing further the words of the Saviour, St. Athanasius writes as though the Lord is speaking: "Thou art in Me, Father, because I am Thy Word. And inasmuch as Thou art in Me because I am Thy Word, I am in them in body, and through Thee men's salvation has been accomplished in Me, so I beg Thee, let them be one in body in Me at its fulfilment. And let them be fulfilled, having unity with this body and having become one in it, and all, borne by Me upon Myself, will be one body and one spirit and will become perfect men" (На ариан Слово Третье. Творения иже во святых отца нашего Афанасия Великого, архиепископа Александрийского, ч. 1, Св. Троице-Сергиева Лавра, 1902, с. 395-398).

One can see in the words cited the path of our unity in Christ—unity in internal disposition, not without *oikonomia*, for our perfection in this age is incomplete and the image of Christ, in Whose name

transpires our union and perfection, always before us, always summons us to a higher state, is always something ideal that must be achieved in struggle and endeavour. One may see in St. Athanasius's words, too, a disclosure of orthodox soteriology, which accents deification in the image of Christ, in unity and union one with another. One may finally, also distinguish a prophetic line for the cessation of divisions in the Christian family, which may be achieved through unity in faith and by the search for unanimity. The body of Christ, common with us men, is the body of the Church, consolidated by love. "The mutual union of love" (*ibid.*, p. 399), which St. Athanasius insists, is the same means for strengthening unity and recreating it where it has for some reason been lost, for abiding in the One, Holy Catholic and Apostolic Church.

Remembering these and many other inspired words of the Blessed Primate of the Church of Alexandria, whose memory we are all forthrightly celebrating, we think of the great gift of unity presented by the Orthodox Local Churches, forming indeed the One, Holy, Catholic and Apostolic Church from these like-minded and unanimous Local Churches. We think gratefully first of the fraternal communion of the Russian Church with the ancient Church of Alexandria, a communion clearly apparent in countless facts of contemporary Christian life: in the single witness of faith, in the liturgical spirituality, in mutual assistance, in service to peace and justice on earth, in the joint search for pan-Christian convergence and unity. And let this labour prosper to the glory of our One Lord and Saviour, Jesus Christ, worshipped and glorified in one Person and one Hypostasis, inexplicably uniting Himself divinity and humanity "unconfusedly, unchangeably, indivisibly, inseparably," as it was taught by the God-Bearing Fathers of Alexandria, Antioch and other Orthodox Churches and first of all by St. Athanasius the Great, who showed in his works the true co-substantiality of the Word with the Father and Spirit, and His true embodiment in human, creature nature.

During the days when the memory of St. Athanasius the Great is being celebrated, Orthodox believers in Russia



with one mouth and one heart with Egyptian believers in Christ, and with all its faithful followers, nourished by the Holy Church of Alexandria, are praying with zeal to the Lord and to His saint for the well-being of the Holy Churches of God, for the union of all, for peace in the whole world, and especially for the speedy establishment of a stable and just peace in the Middle East, for the kindling of men's hearts of love, brotherhood and feeling of responsibility for the world of God, into which there has entered as an inseparable part our Lord Jesus Christ, Creator, Provider and Saviour of the World.

Let our common joy in the glory of St. Athanasius be perfected, and let it be

filled with hope that our zeal in faith and love, inspired by the example of this saint of God, who laboured for the good of Orthodoxy in Egypt and laid one of the cornerstones in the creation of the One, Holy, Catholic and Apostolic Church at the First Ecumenical Council, will not only grow but will also be crowned with the crown of unity for the entire Christian family, above all for Eastern Orthodoxy.

Accept, most beloved and dear Vladyko, this expression of my profound devotion in the Lord.

+ **PIMEN, Patriarch  
of Moscow and All Russia**

May 31, 1974, Moscow

## Solemn Occasion in the Church of Alexandria

From June 15 to June 24, 1974, the Orthodox Church of Alexandria held ceremonies in Cairo and Alexandria (ARE) to mark the 16th centenary of the decease of St. Athanasius the Great. Taking part in this solemn occasion were representatives of the Autocephalous Orthodox Churches and their theological schools, among them: Metropolitan Chrysostomos of Myra in Lycia (Patriarchate of Constantinople); Metropolitan Georges of the Lebanese Mountains; Metropolitan Ignatius of Laodicia (Patriarchate of Antioch); Archimandrite Chrysostomos Zaphiris (Jerusalem Patriarchate); Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch of Central Europe, Archpriest Pyotr Raina and A. Nelyubov, docent of the Moscow Theological Academy (Moscow Patriarchate); Hieromonk Athanasiiy Ievtich (Serbian Church); Metropolitan Nicolae of Banat and Archpriest Prof. Ioan Roman (Romanian Church); Bishop Ilarion of Plovdiv (Bulgarian Church); Metropolitan Chrysostomos of Kytia; Metropolitan Chrysanthos of Morfu and Professor Andreas Mitsidis (Church of Cyprus); Bishop Kosma, Archimandrite Chrysostomos Sinetos, Professor Evangelos Theodorou, Dean of the Theological Department of the Athens University, Professor Ioann Anagnostis of the Theological Department of the Sofia University and Professor Stilian Papadopoulos (Church of Greece).

Other participants included all the hierarchs of the Alexandrian Church, the clergy of Cairo and Alexandria and the chairmen of the Church communities of these two cities.

On June 16 Divine Liturgy was celebrated in the Church of Sts. Constantine and Helena. It

was led by His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and his concelebrants were all the Orthodox Church representatives attending the ceremonies. After the Prayer before the Ambo Patriarch Nicholas addressed words of welcome to all who had come to honour the memory of that great saint and pillar of Orthodoxy—Patriarch Athanasius of Alexandria. In their addresses in reply the representatives of the Orthodox Churches greeted the Primate of the ancient Church of the Apostle Mark. The delegation of the Russian Orthodox Church conveyed their greetings to His Beatitude the Patriarch and the Holy Church of Alexandria and read out a special message for the occasion from Patriarch Pimen.

The programme organized for guests consisted of sightseeing excursions around Cairo and Alexandria and lectures delivered by professors from theological schools on topics relating to St. Athanasius the Great which had previously been suggested to them. The texts of these lectures will be published in a separate volume.

During its stay in Egypt the delegation of the Russian Orthodox Church visited His Beatitude Nicholas VI, Pope and Patriarch of Alexandria, Archbishop Damian of Sinai and Raifa, His Holiness Shenuda III, Pope and Patriarch of the Coptic Church, Archbishop Achilles Gloriosi, Apostolic Pro-nuncio of the Vatican, and Bishop Zaven Chiruchinyan of the Armenian Church.

The celebrations in honour of St. Athanasius the Great concluded with the celebration of Liturgy in Alexandria's Church of the Annunciation of the Most Holy Mother of God on June 23. At the end of the divine service His Beatitude



Pope and Patriarch Nicholas thanked all those who had taken part in the ceremonies.

Later in the Throne Room of the Patriarchate the guests greeted Pope and Patriarch Nicholas on behalf of their respective Churches and thanked him for his hospitality. The Russian Orthodox Church delegation presented His Beatitude Pope and Patriarch Nicholas VI with a panagia from His Holiness Patriarch Pimen of Moscow and All Russia. This was followed by the award of the Order of St. Mark the Apostle to those representatives of the Local Orthodox Churches who had taken part in the ceremonies.

The Russian Orthodox Church delegation was escorted to Cairo airport by Bishop Timotheos of Eleusis and Basilios Sarandinos, a representative of the Alexandrian Patriarchate.

## PATRIARCHAL AWARDS

His Holiness Patriarch PIMEN of Moscow and All Russia awarded the following with the Order of St. Vladimir, Third Class:

Archpriest **Vasiliy Telyakovsky**, dean of the cathedral in Orel (March 19, 1974).

Archpriest **Ioann Troitsky**, Rector of the Church of St. John the Baptist in Orel (March 19, 1974)

Archpriest **Pyotr Sarnatsky**, Rector of the Church of St. Athanasius in Orel (March 19, 1974)

Archpriest **Ioann Kardash**, Rector of the Church of the Holy Trinity in Orel (March 19, 1974)

Archpriest **Pyotr Slyusarev**, Rector of the Church of St. Metrophanes in the village of Biryuchek, Kursk Diocese (March 21, 1974)

Protodeacon **Pyotr Dyachenko** of the Church of the Resurrection in Sokolniki, Moscow (March 21, 1974)

**Vladimir Gavrilovich Ponomarenko**, Private Secretary to His Holiness the Patriarch (March 27, 1974)

Archdeacon **Stefan Gavshev** of the Patriarchal Cathedral of the Epiphany (March 27, 1974)

Archpriest **Ioann Ryazantsev**, Rector of the Church of the Icon of the Mother of God "The Sign" in Krestovsky Lane, Moscow (March 27, 1974)

Archpriest **Mikhail Orlov**, Rector of the Church of the Icon of the Mother of God "The Sign" in Aksinino, Moscow (March 27, 1974)

Archimandrite **German Krasilnikov**, Rector of the Church of the Kazan Icon of the Mother of God in the village of Shemetovo, Moscow Diocese (March 29, 1974)

Archpriest **Grigoriy Gatsenko**, Rector of the Church of St. Michael the Archangel in the village of Lyubashevka, Odessa Diocese (April 1, 1974)

Archpriest **Georgiy Gukovich**, Rector of Church of St. Nicholas in Kherson, Odessa Diocese (April 1, 1974)

Archpriest **Simeon Demyanenko**, Rector of Church of St. Nicholas in the village of Mayak, Kherson Region, Odessa Diocese (April 1, 1974)

Protodeacon **Anatoliy Shapoval** of the Dormition Cathedral in Odessa (April 1, 1974)

Archpriest **Aleksandr Borodin**, Rector of Church of St. Michael the Archangel in the village of Mordovo, Tambov Diocese (April 1, 1974)

Archimandrite **Evlogiy Smirnov** of the Trinity of St. Sergius Lavra (April 4, 1974)

Archdeacon **Boris Balen de Balue** of the Trinity of St. Sergius Lavra (April 4, 1974)

Protodeacon **Vasiliy Kulikov** of the Dormition Cathedral in Tashkent (April 6, 1974)

Protodeacon **Grigoriy Savchenko** of the Cathedral of the Resurrection (April 6, 1974)

Archpriest **Ioann Tarasenko**, Rector of the Church of St. Alexander Nevsky in Rostov-on-Don (April 6, 1974)

Archimandrite **Sevastian Pilipchuk** of the Dormition Monastery in Odessa (May 28, 1974)

Archdeacon **Vitaliy Goyenko** of the Dormition Monastery in Odessa (May 28, 1974)

Archpriest **Nikolay Kuprianov**, cleric of the Church of All Saints in Kishinev (June 4, 1974)

Archpriest **Georgiy Mushinsky**, rector of the Cathedral in Kishinev (June 4, 1974)

Archimandrite **Chrysostomos Papadopoulos**, Alexandrian Patriarch's Exarch to the Patriarch of Moscow and All Russia and Dean of the Alexandrian Podvorye in Odessa (July 18, 1974)

## GREETINGS

In honour of the 26th anniversary of the Patriarchal enthronization of His Beatitude Justinian, Patriarch of All Romania, His Holiness Patriarch Pimen of Moscow and All Russia sent a telegram of congratulations on June 6, 1974, the Primate of the Romanian Orthodox Church. Telegrams of congratulation were also dispatched by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, and Metropolitan Yuvenaliy of Tbilisi and Belev, Chairman of the Department of External Church Relations. In telegrams of reply His Beatitude Patriarch Justinian conveyed his cordial thanks to those who had congratulated him.

In honour of the name day of the Primate of the Serbian Orthodox Church, His Holiness Patriarch German, His Holiness Patriarch Pimen



Moscow and All Russia sent a telegram of congratulation to Belgrade on June 25, 1974. Telegrams of congratulation were also dispatched from Metropolitan Nikodim of Leningrad and Novgorod and Metropolitan Yuvenaliy of Tula and Belev. In his replies His Holiness Patriarch German expressed his gratitude for the brotherly solidarity and congratulation.

## Alfred Cardinal Bengsch's Visit to the USSR

At the invitation of His Holiness Patriarch German of Moscow and All Russia, His Eminence Cardinal Bengsch, Archbishop of Berlin (DDR), accompanied by the Prelate Monsignor Dr. Gross, Father Joachim Busl, vicar of the cathedral, and Father Wolfhard Walter visited the Soviet Union from May 30 to June 3, 1974.

On May 30, the guests were met at the Sherepovskoye Airport by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, Archbishop Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and by DECR officials. Cardinal Bengsch and members of his suite celebrated Mass daily at the Catholic Church of St. Louis in Moscow.

On their first day in Moscow the guests went to the Church of the Resurrection in Sokolniki where they prayed before the deeply venerated Marian icon of the Mother of God. Then they attended the evening service in the Patriarchal Cathedral of the Epiphany where they venerated the shrine of St. Alexius of Moscow the Miracle Worker.

On that day Metropolitan Yuvenaliy of Tula and Belev gave a dinner in honour of Cardinal Bengsch.

On May 31, the guests visited the cathedrals of the Moscow Kremlin and the Tretyakov Gallery.

At noon, His Eminence and members of his suite were received by His Holiness Patriarch German of Moscow and All Russia. Present at the reception were: Metropolitan Yuvenaliy of Tula and Belev, Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department; Archbishop Filaret of Berlin and Central Europe; and Archpriest Matthew Stadniouk, the Patriarch's secretary. His Holiness gave a luncheon in honour of the honoured guest.

Afterwards the guests continued on their sightseeing tour of Moscow. They visited the Holy Trinity Church on Lenin Hills and the Church

of St. Nicholas in Khamovniki. The guests went to the Church of St. Pimen the Great and attended the All-Night Vigil on the eve of Saturday of All Souls. On the morning of June 1, the delegation visited the Church of the "Voskresenie Sloveshcheye" on Nezhdanova Street; the Church of St. John the Baptist on Krasnaya Presnya, and the Church of St. John the Warrior on Dimitrov Street. Then the guests visited the Andrey Rublev Museum of Early Russian Art. The delegation left for Zagorsk in the afternoon. Upon arrival at the Trinity-St. Sergius Lavra Cardinal Bengsch genuflected and kissed the reliquary of St. Sergius of Radonezh in the Holy Trinity Cathedral and then proceeded to the Dormition Cathedral where he attended the evening service and from there the guests went to the Academy Church of the Protecting Veil. After the All-Night Vigil Archbishop Vladimir of Dmitrov, Rector of the MTA, gave a dinner in honour of the guests.

On Holy Trinity Day, June 2, Cardinal Bengsch assisted by members of his suite celebrated Mass in the Church of the Smolensk Icon of the Mother of God, then they attended divine services celebrated by the Patriarch — Liturgy and Vespers — in the Holy Trinity Cathedral of the Lavra. Then the guests and His Holiness partook of the festive meal with the brethren of the Lavra in the monastery refectory. Afterwards, His Holiness Patriarch Pimen received Cardinal Bengsch and his suite in his Lavra chambers.

After the reception, the guests toured the Lavra and saw the exhibits of the Church Archaeological Collection of the Moscow Theological Academy. They left for Moscow that day.

On June 3, His Eminence celebrated High Mass in the Catholic Church of St. Louis in Moscow.

At noon Archbishop Pitirim of Volokolamsk, on behalf of His Holiness Patriarch Pimen, gave a farewell luncheon in honour of the guests.

That same day Cardinal Bengsch and his suite departed for their homeland.

## CHRONICLE

From May 12 to 21, 1974, in Lusaka, Zambia, the 3rd Assembly of the All Africa Conference of Churches took place. Ninety-three Churches and ecclesiastical organizations as well as a great number of consultants, observers and guests from various non-African Churches participated. At the invitation of the Preparatory Committee and personally by Canon Burgess Carr, General Secretary of the Conference, Archbishop Nikodim of Kharkov and Bogodukhov, Acting Patriarchal Exarch to Central and South America, attended as an observer from the Russian Orthodox Church. At the plenary session on May 12, he read out the message



from His Holiness Patriarch Pimen of Moscow and All Russia to the assembly. (Published in issue No. 7—Ed).

From May 16 to June 14, 1974, at the invitation of the Department of External Church Relations Archimandrite Niphon Saikaly of the Antiochene Church stayed in the Soviet Union. The guest from the Lebanon visited Moscow, Leningrad, Pskov, Kiev, Simferopol, Yalta and Zagorsk. On May 16 he was received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations; on May 20—by Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, and on May 22—by His Holiness Patriarch Pimen of Moscow and All Russia.

From May 19 to 21, 1974, in Vientiane, Laos, there took place a meeting of the Board of the WCC Fund for Reconstruction and Reconciliation in Indochina. Archimandrite Kirill Gundyayev, member of the Fund Board and G. N. Skobey attended on behalf of the Russian Orthodox Church. The session summed up the activities of the Fund since its last Board meeting in November 1973, and adopted new projects in ecumenical support of reconciliation and reconstruction in Indochina.

From May 23 to 27, 1974, the regular meeting of the Consultative Committee "Humanum Study" of the World Council of Churches took place in Manchester, England. It dealt with the following themes: "Openness of Christianity and working out a new theology" based on principles of other cultures; "Repentance as an answer to the call to humanize man"; "Man's spirituality and salvation"; "What dehumanizes contemporary man?" Docent A. I. Osipov of the Moscow Theological Academy attended the meeting on behalf of the Russian Orthodox Church.

From June 4 to 8, 1974, at Chernica monastery, near Bucharest, there took place a consultation of Orthodox theologians. The meeting was sponsored by the World Council of Churches to study the first sub-theme, "Confessing Christ today," of the forthcoming 5th Assembly of the WCC. Archimandrite Kirill Gundayev, representative of the Moscow Patriarchate at the WCC in Geneva, and G. N. Skobey, secretary at the Representation, participated in the consultation on behalf of the Russian Orthodox Church.

From June 6 to 11, 1974, in Annecy, France, a session of the WCC Communication Committee was held. Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate, represented the Russian Orthodox Church.

On June 12, 1974, on the occasion of the national holiday of Great Britain—the Queen's Birthday—Ambassador Sir Terence W. Harvey of Great Britain in the USSR, gave a reception. Bishop Chrysostom of Zaraysk, Vice-Chairman of the De-

partment of External Church Relations, attended from the Russian Orthodox Church.

On June 14, 1974, Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, received Rabbi Arthur Schneersohn, President of the Appeal to Conscience Foundation, and Father T. Davis, S. J., of the Roman Catholic Church in the USA. On June 18, in Leningrad the guests were received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations.

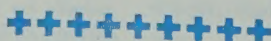
On June 15, 1974, Ambassador U. Sahn of the Federal Republic of Germany in the USSR gave a dinner at his residence in honour of Dr. Johannes Lilje, Landesbischof of the Hannover Evangelical Lutheran Church, who had arrived to attend to the spiritual needs of the Embassy officials. Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, was among those invited. On June 16, Metropolitan Nikodim gave a dinner in honour of Landesbischof Dr. J. Lilje at his Moscow residence in Serebryany Bor. Ambassador U. Sahn of the FRG and the cultural attache Herr Herz and their wives were also present.

On June 20, 1974, on the occasion of the national holiday, Ambassador Adrien Meisch of Luxembourg gave a reception. Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate, was present from the Russian Orthodox Church.

On July 4, on the 198th anniversary of the United States' independence, the US Ambassador in the USSR, Mr. Walter J. Stessel, gave a reception. Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate, Bishop Chrysostom of Zaraysk, Vice-Chairman of the Department of External Church Relations, and Archpriest Matthew Stadniouk, secretary of His Holiness Patriarch Pimen, were present from the Russian Orthodox Church.

On July 6-7, 1974, an All-European Conference of Solidarity with the Democrats of Chile was held in Paris. Taking part in the conference on behalf of the Russian Orthodox Church was Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate.

While Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate was in Paris from July 5 to 11, 1974, he was accorded a brotherly welcome by Bishop Pierre L'Huilier of Korsun and paid visits to the residence of the Exarchate of the Moscow Patriarchate, the Church of the Three Hierarchs and the children's summer camp run by the Western European Exarchate in the city of Hauteville on the coast of the English Channel. Archbishop Pitirim celebrated a moleben in the camp church and attended the camp's opening ceremony.





## Services Conducted by His Holiness Patriarch PIMEN

M A Y - J U L Y

On **May 23 (10)**, Feast of the Ascension of our Lord Jesus Christ, and on **May 26 (13)**, the seventh Sunday after Easter, Feast of the Holy Fathers of the First Ecumenical Council of Nicea, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, participated at the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On **May 26** Patriarch Pimen celebrated Liturgy together with Hegumen Andrei Urusov, a clergyman from the Patriarchal Parishes in the USA.

On **June 1 (May 19)**, on the eve of Holy Trinity Day, His Holiness Patriarch Pimen conducted Small Vespers with the reading of the akathistos to the Life-Giving Trinity followed by All-Night Vigil and on the feast day itself the Patriarch celebrated Divine Liturgy in the Trinity Cathedral of the Holy Trinity-St. Sergius Lavra (see *JMP*, No. 8, 1974).

On **June 3 (May 21)**, the Feast of the Holy Spirit, Patriarch Pimen celebrated Divine Liturgy in the Patriarchal Cathedral of the Epiphany.

On **June 4 (May 22)**, the 3rd anniversary of Patriarch Pimen's enthronement, His Holiness celebrated Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral of the Epiphany (see *JMP*, No. 8, 1974).

On **June 7 (May 25)**, the first Friday after Pentecost, Patriarch Pimen read the akathistos before the revered icon of the Mother of God "Joy Unhoped-for" in the Church of the Prophet Isaiah, Obydensky Lane, Moscow. On **June 9 (May 27)**, the first Sunday after Pentecost, of All Saints, His Holiness the Patriarch celebrated Divine Liturgy and, on the eve, the All-Night Vigil in the Church of All Saints, in

Sokol, Moscow. The Orthodox believers from Finland were present at the Liturgy.

On **June 11 (May 29)**, Feast of the Icon of the Mother of God "Warrantress of the Sinful," Patriarch Pimen celebrated Divine Liturgy and, on the eve, All-Night Vigil in the Church of St. Nicholas in Khamovniki, Moscow.

On **June 16 (3)**, the second Sunday after Pentecost, of All Saints Who Shone Forth in the Land of Russia, His Holiness the Patriarch attended Divine Liturgy and, on the eve, All-Night Vigil in the Dormition Church of the Odessa monastery. After the divine service His Holiness blessed the monks and congregation.

On **June 20 (7)** Patriarch Pimen said a moleben with asperges before the Korsun (Kasperovskaya) icon of the Mother of God in the domestic chapel of the summer residence of the Patriarch in the Odessa monastery.

With the blessing of His Holiness the icon case was recently re-plated in the workshops of the Moscow Patriarchate. After the moleben the patriarchal chambers were aspersed with holy water. On **June 23 (10)**, the third Sunday after Pentecost, Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the same church.

On **June 28 (15)**, Feast of St. Iona, Metropolitan of Moscow, and on **June 30 (17)**, the fourth Sunday after Pentecost, Patriarch Pimen celebrated divine services in the Odessa Cathedral of the Dormition together with Metropolitan Sergiy of Kherson and Odessa, the clergy of the cathedral and of the Odessa Theological Seminary. On



**June 28**, His Holiness Patriarch Pimen read an akathistos before the revered Korsun (Kasperovskaya) icon of the Mother of God and preached a sermon; on **June 30**, the Patriarch concelebrated Divine Liturgy with Archimandrite Chrysostomos Papadopoulos, Exarch of the Patriarch of Alexandria, Dean of the Alexandrian Orthodox Church Podvorye in Odessa, and, on the eve, officiated at All-Night Vigil during which His Holiness anointed the worshippers with holy oil.

On **July 12 (June 29)**, Feast of Sts. Peter and Paul, His Holiness Patriarch Pimen together with Bishop

Chrysostom of Zaraysk celebrated vine Liturgy and, on the eve, All-Night Vigil in the Church of Sts. Peter and Paul, in Lefortovo, Moscow. After the Night Vigil Patriarch Pimen preached a sermon. In the evening of the following day, His Holiness read the akathistos before the revered icon of the Mother of God "Joy Unhoped-For" in the Church of the Prophet Elijah, in Ordynsky Lane, Moscow.

On **July 14 (1)**, the sixth Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

## Address Delivered by His Holiness Patriarch PIMEN

to a Delegation from the Church of Jerusalem in the Patriarchal Cathedral of the Epiphany, May 19, 1974

Your Grace, Archbishop Chrysanthus of Eleutheropolis; Your Grace, Archbishop Artemius of Neapolis; Your Grace, Archbishop Simon of Gerasa; hierarchs and fathers, beloved in the Lord, dear brothers and sisters!

Christ is risen!

It is with great joy that we receive you this day, dear guests from the Holy City, in this our Cathedral of the Epiphany and in the presence of so many of the clergy and faithful who have joined us in heartfelt prayer to our Heavenly Father, thanking Him for the greatness and generosity of His mercy towards us, His unworthy and sinful servants.

Thanks be to the Lord that He, the All-Merciful, has considered us worthy of conducting the Divine Liturgy in this holy church in concelebration with you, beloved fellow-pastors from Jerusalem and fathers wise-in-God, offering a Bloodless Sacrifice and partaking from the One Cup of Christ in His Pure and Life-Giving Sacrament. With one mouth and one heart we have offered up to the Throne of the Almighty our heartfelt prayer for peace throughout the world, the well-being of God's Holy Churches and that of the whole of Christendom.

It is a great pleasure for all of us gathered to pray in this House of God today, to welcome you warmly as dearly-

loved and honoured guests and representatives of the Holy Church of Jerusalem, the Mother of all Christian Churches, the Church of the Holy City and of all Palestine within whose boundaries lies the Holy Land where our Lord Jesus Christ passed His earthly life and made His Redemptive Sacrifice for the salvation of mankind, where the Most Pure Mother of God lived and worked, and the Holy Apostles were called to their great service.

Brothers and sisters beloved in the Lord, great and glorious in the history of Christianity is the Church of Jerusalem! Her first bishop was Apostle James, the Lord's brother, son of Alphaeus Clopas, one of the Twelve, whose mother Mary was related to the Most Pure Mother of Christ. And it was to the Church of Jerusalem that the first martyr, the archdeacon, St. Stephen belonged. The First Ecumenical Council of 325 confirmed the primacy and honour of the Bishop of the Holy City of Jerusalem, which was then called Aelia Capitolina and the Fourth Ecumenical Council in 451 granted the Jerusalem See patriarchal dignity. In the 4th century, pilgrims started to come to Jerusalem in vast numbers from all over the Christian world, and Palestine became a nidus of the monastic life. St. Hilary the Great (291-371), a pupil of St. Ar-





Archbishop Pimen with Archbishop Chrysanthus of Eleutheropolis (Jerusalem Patriarchate) and Metropolitan Yuvenaliy of Tula and Belev (right) concelebrating Divine Liturgy in the Cathedral of the Epiphany on Sunday, May 19, 1974



Members of the Jerusalem Church delegation inspecting the MTA Church Archaeological Collection after Patriarch Aleksiy on May 16, 1974





His Holiness Patriarch Pimen and Archbishop Filaret of Berlin and Central Europe concelebrating Divine Liturgy in the Trinity Cathedral of the Trinity-St. Sergius Lavra on June 1974, the Feast of the Holy Trinity. On the right—His Eminence Alfred Cardinal Bengsch, Archbishop of Berlin (Roman Catholic Church) and his suite (photo above). Patriarch Pimen with Metropolitan Yuvenaliy (right), Cardinal Bengsch, Prelate Otto Gross and Archbishop Filaret of Berlin (photo below) [see p. 5]





founded a monastic community near a. Then St. Chariton the Confessor (9th cent.) founded the Pharan Lavra in the Wilderness of Judah as well as the Lavra of Jericho and the Anania Lavra. In the 5th and 6th centuries famous ascetics St. Euthymius the Great (†473), St. Sabas (†523) and Theodosius (†529) lived in Palestine founding many lavras and coenobites. For centuries the Church of Jerusalem gave many great men and zealous champions of Orthodoxy to the Christian world such as St. Sophronius, Patriarch of Jerusalem from 634-638, and St. John of Damascus (†780) who fought for the veneration of icons. The Holy Church of Jerusalem has existed for almost two thousand years, passing through times of prosperity and persecutions. Her primates, hierarchs, clergy and laity, however, have zealously striven to preserve the greatest shrines of Christendom and keep them accessible to the devout pilgrims. This is a great service rendered by the Church of the Holy City and of all Palestine to the Orthodox Church and the whole of Christendom.

Relations between the Church of Jerusalem and the Russian Orthodox Church date from the earliest times. We have, for instance, the description of a visit to Jerusalem in 1107 described by the Russian, Hegumen Daniil. For several centuries Russia sent rich offerings to Jerusalem, making it possible for her to build new churches and monasteries and restore old ones in the holy places of Palestine. Patriarchs Theophanes IV (1608-1644) and Paisius I (1645-1660) of Jerusalem personally visited Moscow, and Patriarch Dositheus II (1669-1707) took part in the setting up of a Slavonic-Greek-Latin Academy in Moscow, sending the famous Likhudi brothers there for the purpose. In 1847 the Russian Theological Mission was founded in Jerusalem, which continues its good work to this day under the benevolent care of the Primates of the Holy City. In 1871 the Russian Convent on the Mount was founded near Jerusalem which also continues to function to this day.

We value most highly the consistent understanding of the Primates of the Church of Jerusalem for the position of

the Russian Church as regards the schism in her ranks that has come to be known as the Karlowitz. As far back as 1927 His Holiness Patriarch Damian of Jerusalem sent a special message to Metropolitan Sergiy of Nizhni Novgorod, who later became Patriarch of Moscow and All Russia, affirming the definite canonical standpoint held by the Church of the Holy City on this question and condemning the Karlowitz schismatics for bringing discord into the life of the Church. My predecessor His Holiness Patriarch Aleksiy, now at rest in God, visited the Holy City in May 1945 and December 1960, and venerated at the Life-Giving Sepulchre of our Saviour and other shrines in the Holy Land. In May and June of 1968 our beloved brother, His Holiness Benedictos I, Patriarch of the Holy City of Jerusalem and All Palestine, visited our Church and our country. His Holiness took part on that occasion in the celebrations to mark the fiftieth anniversary of the reestablishment of the Moscow Patriarch. On Sunday, June 2, His Holiness Patriarch Benedictos I conducted a solemn moleben and gave his blessing to the faithful in this very cathedral, and I have no doubt that many of those who are here today remember that important occasion.

In May 1972, the Lord was pleased to permit me to visit the Holy Land and pay reverence at the greatest shrines of Christendom. My companions and I will never forget the brotherly love with which we were received in Jerusalem by His Holiness Patriarch Benedictos I, his archpastors, pastors and all the faithful.

It is with devoted love that we esteem His Holiness Patriarch Benedictos I and wish him good health in order that he may successfully carry out his duties in his responsible calling to the greater glory of the Name of God and for the good of the Holy Orthodox Church. We value most highly the truly fatherly attitude of His Holiness towards our Convent on the Mount and towards all those representatives of the Russian Orthodox Church who are serving in the Holy Land. We are most grateful to His Holiness for the way in which he has remained true to canonical principles in striving to prevent the outrages of the



Karlowitz schismatics within the borders of the Holy Land.

We are fervently praying that a lasting and just peace may soon be established in the Middle East, that all the peoples living in the region may lead a normal life. We wish every success in its work to the Conference on the Middle East in Geneva, a most important forum today for the comprehensive solution of the Middle East problem.

You are guests very dear to our hearts, dear fathers and bishops from Jerusalem, who have journeyed here with the blessing of His Holiness Patriarch Benediktos I, and we hope that while you venerate at the shrines of our Church and join in prayer with our clergy and people of God your spiritual strength will be renewed and you will continue all the more zealously your invaluable work for the Holy Church of Jerusalem and for the whole of Orthodoxy. We beg you upon your return to the Holy City to convey our brotherly greetings and the true respect in which he is held by the children of our Church to His Holiness Patriarch Benediktos. We ask you to remember us and all the devout parishioners of this holy temple in your prayers before the Life-Giving Sepulchre of our Lord, on awe-inspiring Golgotha, before the light-bearing Manger at Bethlehem and the other shrines of the Holy Land.

May the blessing of our Lord Jesus Christ, the love of God the Father and the communion of the Holy Spirit be with us all. Amen.

## The Feast of St. Sergius

On July 18, 1974, the Feast of the Invention of the Holy Relics of St. Sergius, the Hegumen of Radonezh and Miracle Worker of All Russia, venerated of this great Russian saint gathered once again in the Trinity-St. Sergius Lavra — the hierarchs, clergy and laity of the Russian Orthodox Church. Among those present were the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitans — Nikodim of Leningrad and Novgorod; Filaret of Kiev and Galich, Exarch to the Ukraine; Aleksey of Tallinn and Esto-

nia; Yuvenaliy of Tula and Belev; Sergiy of Kherson and Odessa, and Ioann of Yaroslavl and Rostov; Archbishops — Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, Veniamin of Cheboksary and Chuvashia; Mstislav of Kirov and Slobodsk; Donat of Kaluga and Borovsk; Aleksey of Krasnodar and the Kuban; Leontiy of Orenburg and Buzuluk; Feodosiy of Izhma and Sterlitamak, and Nikodim of Kharkov and Bogodukhov; Bishops — Feodosiy of Smolensk and Vyazma; Bogdan of Kirovograd and Nikolaev; Pimen of Saratov and Volgograd; Melkhisedek of Penza and Saransk; Ioann of Kuibyshev and Syzran; Savva of Chernovtsy and Bukovina; Platon of Voronezh and Voronezhsk; Anatoliy of Vilna and Lithuania; Simon of Ryazan and Kasimov, and Damaskin of Tambov and Michurinsk.

Archbishop Vladimir of Dmitrov, Rector of the Moscow theological school, and Archbishop Sergiy Golubtsov, now living in retirement in the Lavra, also took part in the celebrations.

This year, the Lavra also welcomed on the Feast of St. Sergius a delegation from the Orthodox Church of Alexandria headed by her Primate, His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, and one from the Armenian Apostolic Church led by His Holiness Patriarch-Catholicos of All Armenians Vazgen I.

According to tradition Lesser Vespers with the akathistos to St. Sergius was co-officiated at three in the afternoon on the eve of the feast in the Cathedral of the Holy Trinity by His Holiness Patriarch Pimen with the metropolitan of the present and Archbishops — Filaret of Berlin and Central Europe and Vladimir of Dmitrov; Bishop Chrysostom and the clergy of the monastery. Vespers with akathistos was also held in the Lavra's Refectory Church, where the service was conducted by Metropolitan Ioann of Yaroslavl and Rostov. At six in the evening a solemn All-Night Vigil was conducted in the cathedrals of the Dormition and the Holy Trinity, in the Refectory and Academy churches. In the Cathedral of the Dormition the service was conducted by His Beatitude Nicholas VI, Pope and Patriarch of Alexandria, and in the Holy Trinity Cathedral by Patriarch Pimen.



the sun went down in the west, the shadows of the cathedrals and towers of the monastery lengthening, and then it was dusk. But summer nights are short, and soon the Lavra came back to life and early Liturgy was celebrated. Nine fifteen the Primates of the Alexandrian and Russian Orthodox Churches were met outside the Patriarchal Chambers by the bishops and clergy and proceeded to the Cathedral of the Holy Trinity where they kissed the relics of St. Sergius before moving on to the Transfiguration Cathedral, where the two Patriarchs concelebrated Divine Liturgy with Metropolitans — Nikodim of Leningrad and Novgorod; Filaret of Kiev and Galich; Aleksey of Tallinn and Estonia; Yuvenaliy of Tula and Belev; Basil Sergiy of Kherson and Odessa; Archbishop Filaret of Berlin and Central Europe; Bishops — Timotheos of Cyprus, Ireneos of Nicopolis and Chrysostom of Zaraysk, as well as many other clergymen.

During the Divine Liturgy in the Holy Trinity Cathedral, concelebrated by Archbishop Vladimir of Dmitrov, Bishop Alekhsedek of Penza and Saransk, and Bishop Simon of Ryazan and Kasimov, with the clergy from the Lavra and visiting priests, Sergiy Misin, a 4th year student of the Moscow Theological Seminary, was ordained deacon.

At the end of the Liturgy in the Dormition Cathedral His Holiness Patriarch Pimen greeted the important guests from the Alexandrian Orthodox Church and the Armenian Apostolic Church. His Beatitude Patriarch Nicholas VI preached a sermon and expressed his thanks to the Russian Orthodox Church and His Holiness Patriarch Pimen. His Holiness Vazgen I, Patriarch-Catholicos of All Armenians, expressed his joy at this opportunity to pray together to St. Sergius.

After the Divine Liturgy they all proceeded to the square of the Lavra, where under the vault of the sky a moleben to St. Sergius was said. Neither the heat of the sun on this unusually fine day, nor the crush on the square of the Lavra, which seemed suddenly to have shrunk, detracted from the joy of those at prayer — they all tried to get as near as possible to the spot where the moleben was said and to hear the blessed words

of the prayer to St. Sergius they knew so well. While His Holiness Patriarch Pimen was reciting the words of the prayer, the mass of the faithful fell silent and motionless. When it was finished the Patriarch himself sang the first few words of the hymn of praise to the saint: "We offer thee our gratitude". The protodeacons sang the traditional "Many Years" and His Holiness Patriarch Pimen returned to the Patriarchal Chambers. The worshippers did not, however, disperse, knowing the tradition by which the Patriarch would come out onto the balcony and give a general benediction.

There followed a few minutes of tension as they waited, with thousands of eyes and dozens of lenses trained on the balcony. His Holiness came out and gave his blessing and a wave of greeting, which was answered joyfully by all those who had come to take part in the feast.

And so ended the feast in the Lavra.

\* \* \*

"Come, fathers and brothers, come, my spiritual sheep, come, you flock that bears Christ's name, put off the burden of worldly things and let us stand pure before the Pure One, for we are called from above to participate in the spiritual feast before us, where we will be fed with a bread that will never be exhausted and lit by a flame that will burn out all our sinful thorns; and the Land of Russia will offer praises higher than the whole universe.

"Come, let us enjoy this goodly feast, O saintly pupils, worthy emulators of your master and all his other disciples, and offer up rightful praise to the master; for this praise is greater than gold and precious stones, because there is no earthly wealth that is worthy of this celebration."

The angelic life of St. Sergius is well known near and far. The call by monk Epiphany the Wise, who wrote down the life of the saint, rings out to this day. And this very day we were witnesses to the lively response of the Russian Orthodox people to the call, who had come to venerate the saint, to pray to him and to receive help from him both in the shape of spiritual strength and of the joy of communion in the Holy Spirit.

V. R.



## Graduation Day at the Moscow Theological Schools

On June 13, 1974, the Moscow theological schools marked the end of the 1973/74 academic year in prayer and solemn celebration. This particular Graduation Day, the 26th for students of the academy and 28th for those of the seminary, was held on the eve of the Feast of St. Justin Martyr and Philosopher, and on the 30th anniversary of the revival of the Moscow theological schools; in addition the Moscow Theological Academy has now been within the walls of the Trinity-St. Sergius Lavra for 160 years with St. Sergius, prayers to whom are said not just at the beginning and end of the academic year, but for many teachers and students of the theological schools they start and conclude every day of the academic year.

Opening the session of the Moscow Theological Academy Council on June 11, the rector of the academy, Archbishop Vladimir of Dmitrov, underlined the great service rendered by Patriarch Sergiy, who, in the testing time of the war for the nation and the Church, prepared the revival of the theological educational institutions in Moscow, and spoke about the tireless concern for the revived schools shown by the late Patriarch Aleksiy.

Addressing the professorial and teaching staff the rector wished them good health, and success in their labour to the glory of God's Church, and read out the ukase of His Holiness Patriarch Pimen to award the Order of St. Vladimir, Second Class, to Professor Vasilij Dmitriyevich Sarychev of the Department of Dogmatic Theology for his zeal in preparing pastors of the Lord.

At the end of the official part of its work the MTA Council session adopted the text of an address to His Holiness Patriarch Pimen of Moscow and All Russia, which, on behalf of the teachers and students, expressed filial gratitude for his concern for the theological schools.

On June 12, the eve of Graduation Day, a solemn All-Night Vigil was conducted by Archimandrite Ioann Maslov

in the Academy Church of the Protiv Veil with the graduate-clergy of the Moscow Theological Academy Seminary. The two choirs were made of students of the theological schools.

On Graduation Day Archbishop Vladimir of Dmitrov headed the assembly of the clergy who celebrated the Divine Liturgy in the Academy Church. During the service Deacon Aleksandr Toropov, a fourth-year student, was ordained presbyter. At the end of the Liturgy the rector spoke parting words to the graduates.

"Be witnesses of Christ's truth," said, "Carry to the world the immortal word of the Gospel, preach it to those who wish to partake of it, edify those who desire it, strengthen with the gifts of the Holy Spirit, perfect them to salvation and to the glory of God. Your task is a hard one, a task beyond the strength of feeble man, an obedience answerable to God, the Church and people... But our strength lies in Christ, in the Church, in Christ Himself, in the Holy Spirit, Who gives to you in the Sacrament of Holy Orders that eternal, immutable, sanctifying, and fortifying power, Who heals the sick, replenishes those impoverished, forgives the sins, purifies the impure, and gives power to the weak... In order to be a worthy Christian witness, we must not only esteem the grace of the Holy Spirit, the gifts and love of the Lord, which lead to perfection and fortify our human feebleness, but must also apply our effort and labour; because just as there is no success without toil in life in general so it is in Christian life, especially in the life of a priest... There is another power which is necessary to all Christians, especially to those who go to work in Christ's vineyards to be pastors and witnesses of Christ and preachers of salvation. This power is prayer, prayer which can achieve great and miraculous works, prayer which is so necessary to the believing heart, and for the pastor it is as essential as the air he breathes. To learn fervent holy prayer yourselves



teach others who will come for it to — this is our great work of salvation, our direct and sacred duty. And when your strength fails you, remember to bow your heart, bend your proud neck, humble yourselves before God, who said Himself: *...without me ye can do nothing* (Jn. 15. 5). And in this practice, by pouring out the feelings of your heart, by entreating with all your faith and hope, you will receive what you need for your salvation and for that work which the Lord has entrusted or has entrusted to your pastoral care and leadership... Besides such inalienable and sacred virtues as faith, hope and charity, there is another holy and most essential virtue in your service and your life. It is — love. For Christ said: *this shall all men know that ye are my disciples, if ye have love one to another* (Jn. 13. 35). Love is capable of doing much; it will give you strength, wisdom, intelligence, and divine authority. Love is the sign of Christ's children, the first sign by which the world recognizes the true, worthy witnesses of Christ and His servants, the pastors of His Holy Church. Keep this sacred virtue as the primary and essential aid in your forthcoming difficult but salutary work. One could name many more sources and virtues which strengthen and purify us. But the first and foremost for us is the virtuous life of the pastor, the guarantee of his success in work and satisfactory preaching. Nothing so clearly justifies, nor causes others to follow the examples of virtue, like the life led. For his life — his religious convictions, his goodness and humanity — determines the man. Without a virtuous life a pastor cannot be a true pastor, he cannot be a true witness to the faith. Our faith does not need any proof; we do not prove our faith, but demonstrate it, and we can only demonstrate our faith through our good deeds, through our good, pure, and moral Christian life. Let no one reproach you ever with your deeds, that your service be not belittled, nor your preaching debased. Be worthy witnesses of Christ, be true sons of your Holy Church with all your being, with all your conviction with all your efforts and with all your life. Finally, be true sons and patriots of your great Motherland, the land

which bore, raised, prepared and nourished you for ecclesiastical and secular life.

"In your life love peace and truth, love mercy and forgiveness, love purity of the body and the soul, and remember that by your deeds you glorify or abuse the Thrice Holy Name of God, that by your deeds the Lord and the work of the Church are glorified or, on the contrary, subjected to derision and abuse. By your deeds bear witness to the truth of your convictions, serve to the glory of God, magnify the glory of Christ's Holy Church, the glory of the theological schools and those who have educated you and taught you divine truths, and plain human truths, which you will need in your life and your forthcoming work... And then our service will be good, and our strength will be accomplished even in our feebleness, and our witness will be a true witness, the kind desired by Christ, the Supreme Hierarchy, the Master of our salvation and our life."

With a thanksgiving moleben and the singing of "Many Years" the solemn ceremonies in the Church of the Protecting Veil came to an end and the academic family made for the Holy Trinity Cathedral to offer prayers at the shrine of St. Sergius. Before the moleben Archimandrite Ieronim Zinoviev, Father Superior of the Trinity-St. Sergius Lavra and a teacher at the seminary, delivered a heartfelt homily to the graduates of the theological schools. Then, according to tradition, a Lity for the Repose of the Souls was said at the grave of the deceased teachers.

At 1 p. m. the solemn graduation ceremony, dedicated to the 30th anniversary of the revival of the Moscow theological schools, was opened by the Rector of the Moscow Academy and Seminary, Archbishop Vladimir in the Assembly Hall. Amongst the many guests were the relatives and friends of the graduates. After a short introductory speech, the rector read out a telegram of congratulation from His Holiness Patriarch Pimen of Moscow and All Russia, in which he said: *"My heartfelt congratulations to Your Grace, the teaching staff and students on the completion of the academic year and may God's blessing be with you all, especially the graduates. Patriarch Pimen."* Telegrams were



also read out from Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee, and from the other theological schools of our Church. Archimandrite Aleksandr, assistant rector of the Moscow theological schools, gave a summary report on the 1973/74 academic year, read out the lists of degrees and spoke a few words to the graduates wishing them godspeed.

He said that being sons of the Russian Orthodox Church, we are also sons of our Motherland. We are "one bone and one flesh" of our people and must always be with them; it is our Christian duty to serve and help them in their good, creative labour, in their efforts to strengthen peace among nations and states... Only by fulfilling one's pastoral and civic duties honourably, *not only for wrath, but also for conscience sake* (Rom. 13. 5), can we achieve the aim for which we came to study here.

Then the floor was given to the graduates. Father Pyotr Belokrylov and Archpriest Vasiliy Bader spoke on behalf of the academy graduates and A. Sukhorukov for the seminary graduates. T. S. Chonkov, a postgraduate from the Bulgarian Orthodox Church, expressed his gratitude to the Moscow Theological Academy which had become like a home to him and where he had just completed his research work.

This year the students of the precentor course felt themselves on a par with the other graduates. Their graduation was timed to coincide with that of the theological schools. They were all presented with certificates and tuning forks with commemorative inscriptions and giftbooks. The "golden tuning fork" of the class, third-year MTA student V. Chuyenkov, spoke on behalf of the precentor course graduates.

All those who spoke expressed filial gratitude to the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, under whose paternal leadership the Moscow theological schools bear fruit for the Holy Church, and to the teaching staff and workers of the academy and seminary.

A. I. Georgievsky, honoured professor of the academy, gave a speech to mark the 30th anniversary of the revival of the Moscow theological schools. He talk-

ed about the unforgettable first days in the life of the revived schools, rich thirty years of their work, of the graduates and the present condition of the theological schools.

Thirty years ago, A. I. Georgievsky said, through Divine Providence the Moscow Theological Academy and Seminary, which was then known as the Theological Institute and the Theological-Pastoral Courses, resumed their activities. At 12 noon on June 14, 1944, the Feast of St. Justin Martyr, the solemn opening of our theological school was held in Lopukhina Chambers of the former Novodevichy Monastery in Moscow. The moleben with the blessing of the holy water was conducted by the Patriarchal Locum Tenens, His Eminence Metropolitan Aleksiy of Leningrad and Novgorod.

At the end of the moleben, Metropolitan Aleksiy, giving the cross to kiss, addressed the teachers and students with the holy water and blessed the new spiritual home with the icon "Appearance of the Mother of God to St. Sergius," which is now in the Academy Church of the Protecting Veil.

On June 10, 1944, before the opening of the theological schools, the first council of the Theological Institute and Theological-Pastoral Courses assigned the chairs and subjects to the teachers and approved the timetable.

All the members of the professorial and teaching body who expressed their wish to work in the Theological Institute had higher education and a great deal of teaching experience. Some of them were graduates of the old theological academy, whilst others came from secular higher educational institutions. Many of them were already well known as authors of scientific-theological and pedagogical works.

Some of the freshmen were in military uniform with their orders and medals. These young men, recently demobilized from the Soviet Army, had taken part in the rout of the nazis who had treacherously attacked our beloved homeland.

The first graduation from the seminary took place ahead of schedule in 1944. In the thirty years of its existence the academy has conferred the degree of Candidate of Theology on over 500 gr-



ates, some 30 Magister of Theology  
degrees, and 11 Doctors of Theology.  
Amongst the academy's graduates are  
many hierarchs of our Russian Ortho-  
dox Church. It is no exaggeration to say  
that one may meet former students of  
the Moscow theological schools in every  
part of our great homeland and beyond  
its frontiers.

A great deal to raise the level of the  
theological education of our clergy is  
being done through our correspondence  
courses.

Since the academy and seminary moved  
from Moscow to the Trinity-St. Sergius  
Lavra in 1948, it became the custom  
to say a *moleben* by the relics of  
St. Sergius at the beginning and end of  
the academic year. This pious custom  
is now become a firmly established  
tradition in the life of our theological  
schools. On these same days the Litya  
for the Repose of Souls is read at the  
funerals of deceased professors, teachers  
and all the workers of the academy and  
seminary.

Brief speeches of greeting and grati-  
tude to the MTA were made by former  
students of the academy from the Auto-  
cephalous Sister Churches: Archiman-  
drite Makarios Tayar, Dean of the Pod-  
vorye of the Antiochene Orthodox Church  
in Moscow and Archimandrite Nestor  
Krystev, Dean of the Podvorye of the  
Bulgarian Orthodox Church in Moscow.

Then the Secretary of the Academy  
Council, Archpriest Aleksiy Ostapov re-  
ported on the address of the academy  
and seminary adopted at the Council  
meeting to His Holiness Patriarch Pimen  
and the telegrams to Metropolitan  
Aleksiy of Tallinn and Estonia, Chair-  
man of the Education Committee; Bishop  
Meliton of Tikhvin, Rector of the  
Leningrad Theological Academy and  
Seminary; Archimandrite Agafangel,  
Rector of the Odessa Theological Semi-  
nary; and former rectors of the MTA —  
Metropolitan Filaret of Kiev and Galich,  
Exarch to the Ukraine; and Archbishop  
Filaret of Berlin and Central Europe,  
Patriarchal Exarch to Central Europe.

The students of the Moscow theologi-  
cal schools gave an ecclesiastical con-  
cert under the direction of M. K. Trofi-  
mchuk, one of the teachers.

At the conclusion of the official part  
of the ceremony the rector distributed

the diplomas and Candidate's badges to  
graduates of the academy and certifi-  
cates to graduates of the seminary. All  
received giftbooks.

The academic ceremonies ended with  
a festive dinner at which many of the  
professors and teachers addressed warm  
wishes and parting words to the gradu-  
ates in their forthcoming ecclesiastical  
service. The meal ended with a common  
prayer of thanksgiving after which a  
farewell conversation took place with  
the graduates in the rector's office,  
where the Education Committee's as-  
signments to parishes were handed out.

The classrooms and lecture-rooms at  
the seminary and academy are now  
empty until the next academic year.  
From here young men have gone out to  
work in Christ's vineyards, to carry to  
the world, to those who seek and crave  
salvation and eternal life, to those who  
seek Christ, what they have learnt dur-  
ing their school days. The ranks of the  
evangelists have been swelled. Christ  
has *chosen... and ordained* them, that  
they might *go and bring forth fruit* (Jn.  
15. 16), the fruit of *righteousness, and  
peace, and joy in the Holy Ghost* (Rom.  
14. 17). May they bring forth fruit in  
plenty!

IVAN GLUKHOV

## Professor Sarychev Highly Honoured

On June 11, 1974, at the current sitting of the  
Council of the Moscow Theological Academy  
and Seminary, Archbishop Vladimir of Dmitrov,  
rector of the theological schools, read a decree  
by His Holiness Patriarch Pimen of Moscow and  
All Russia that the Order of St. Vladimir, Sec-  
ond Class, be awarded to one of the oldest  
members of the teaching staff, Vasilii Dmitrie-  
vich Sarychev, Professor of Dogmatic Theology,  
on his seventieth birthday. On June 13, 1974, at  
the graduation celebrations of the theological  
schools and on the 30th anniversary of their  
revival, the rector invested Professor Sarychev  
with the medal in the presence of members of  
the academy and guests. In a warm speech of  
congratulation he spoke of the professor's hard  
work and constant pains in the preparation of  
future pastors of the Church for the greater glo-  
ry of our Lord Jesus Christ and the good of the



country, and wished him all strength in the continuation of his work.

\* \* \*

Vasiliy Dmitrievich Sarychev was born in 1904 in the village of Kurkino, in Ryazan Gubernia. In 1928, he graduated from the Moscow Institute of Roads and Communications (now the Institute of Transport Engineering), and for twenty years worked as an engineer in various organizations of Moscow city and region. For patriotism during the Great Patriotic War he was awarded a governmental decoration, the medal "For Valient Labour in the 1941-1945 Great Patriotic War".

In 1948, Vasiliy Dmitrievich entered the Moscow Theological Academy which he finished in 1952 with the degree of Candidate of Theology for his essay "Teachings on Grace in the Works of Bishop Theophanus the Recluse", and stayed on in the academy as a stipendiary professor. At first he taught the Holy Scripture of the Old Testament, then Fundamental and Dogmatic Theology.

In 1956-1957 Vasiliy Dmitrievich was the assistant rector of the Moscow theological schools.

In December 1967, he was made a Magister of Theology for his essay "The Dogmatic Content of the Sermons of Filaret, Metropolitan of Moscow".

Vasiliy Dmitrievich takes an active part in the social and ecumenical life of the Church. He is a member of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations, a member of the Central Committee of the World Council of Churches, and of its Commission on Faith and Order. He has participated in innumerable ecumenical meetings and discussions.

Vasiliy Dmitrievich has been abroad with the blessing of the Patriarch several times as a member of ecclesiastical delegations and groups of pilgrims.

He is also an honorary member of the Leningrad Theological Academy and member of the editorial collegium of the anthology — "The Theological Studies".

Some of Vasiliy Dmitrievich's theological works have been published by the Moscow Patriarchate in "The Theological Studies" and "The Journal of the Moscow Patriarchate" as well as in some publications abroad. He has written several articles for the Greek Theological Encyclopaedia.

Vasiliy Dmitrievich's gifts to his beloved academy are not only spiritual; in January 1974 he donated to the theological schools a considerable part of his personal library with more than a thousand works on theology, ecclesiastical his-

tory and the liturgy, among them are some unique copies which had never before been owned by the libraries of the MTA or which they previously had only one copy of.

Apparently stern and demanding at lectures Vasiliy Dmitrievich is unusually kind and sympathetic outside the auditorium. He lectures students of the theological schools on dogmas in the spirit of Orthodox Holy Tradition. During his many years of teaching he has earned well-deserved respect and love of both staff and students, who congratulated him warmly.

## The End of the Academic Year at the Odessa Theological Seminary

On June 6, 1974, the Odessa Theological Seminary held its twenty-eighth annual graduation ceremony.

The four-year task of teaching and educating this year's graduates to prepare them for worthy service to the Church is over.

The graduation celebrations commenced with divine worship in the monastery's Dormition Church. Metropolitan Sergiy of Kherson and Odessa and Bishop Savva of Chernovtsy and Bukovina had arrived in time for the All-Night Vigil on the eve of Graduation Day. The latter led the assembly of the clergy from among the lecturers and students in holy orders at the polyelaos. During the reading of the canon Bishop Savva anointed the worshippers who came up to the icon of the Holy Trinity and St. Andrew the First-Called with holy oil.

After the evening service Bishop Savva visited the seminary where the rector, Archimandrite Agafangel, gave a dinner in his honour.

At 9 a. m. on Graduation Day Metropolitan Sergiy and Bishop Savva arrived at the church to the pealing of the monastery's bells and concelebrated Divine Liturgy with the rector, Archimandrite Agafangel and the lecturers and students in holy orders.

After the Lesser Entrance, Metropolitan Sergiy, according to tradition, conferred the first priestly award, the epigonation, on the officiating graduate and exhorted them on the significance of this award. After the Communion Verba Archimandrite Agafangel delivered





**Metropolitan Sergiy of Kherson and Odessa, Archimandrite Agafangel, Rector of the Odessa Theological Seminary and Assistant Rector, Archpriest Aleksandr Kravchenko, with the seminary graduates**

sermon addressed to this year's graduates of the seminary.

After Divine Liturgy Metropolitan Sergiy addressed the students and all present once again exhorting them as their shepherd. Among other things he said: "In the seminary you have been taught to serve your Church and your country. Here you have come to know the good and perfect will of God. You have prepared yourselves to serve those who are waiting you and wish to find you good pastors and zealous workers in the vineyards of the Church. The people are hoping and expecting from you that as pastors you will be reverent, diligent, and patriots of our Motherland, strong enough to lead your flock along the right path."

"We wish and pray that the blessing of God be upon you, our graduates, that the Lord be with you in your work once you have left our school and gone out to another, the school of life."

After that a moleben was said in thanksgiving for the end of the academic year and for the graduation of this year's students, and "Many Years" was sung. Metropolitan Sergiy congratulated all those present on the festive occasion and gave his episcopal blessing. Bishop Savva aspersed the students with holy water, while the rector of the seminary held the holy cross for them to kiss.

At one o'clock in the Assembly Hall of the seminary a solemn gathering to mark the end of the academic year and the graduation was opened with the singing of the troparion to the Holy Trinity, "Blessed art Thou, O Christ-God..."

A summary report on the results of the course and final examinations was read by the assistant rector, Archpriest Aleksandr Kravchenko. Then the rector, Archimandrite Agafangel, read out the text of the telegram sent to Patriarch Pimen of Moscow and All Russia and the one received from His Holiness addressed to Metropolitan Sergiy of Kherson and Odessa to mark the end of the academic year and the twenty-eighth graduation ceremony.

Metropolitan Sergiy led the singing of "Many Years" in honour of His Holiness Patriarch Pimen.

Archimandrite Agafangel also read out the text of the telegrams sent to the permanent members of the Holy Synod and to former rectors of the Odessa Theological Seminary. Telegrams were received from many hierarchs and former students of the seminary expressing their kindest wishes for the theological school.

Then Metropolitan Sergiy blessed the graduates and presented each with his certificate, a Bible and a group photograph of the graduating class. To Vasilii Vorontsov, the honours student, the met-



ropolitan presented the book "Aleksiy, Patriarch of Moscow and All Russia. Sermons, speeches, messages and addresses," Vol. IV. The seminary's best students were likewise presented with books for outstanding marks and good comportment.

Vasiliy Vorontsov thanked Metropolitan Sergiy, the senior members of the seminary and all those who work within its walls, on behalf of the graduates.

Then Metropolitan Sergiy addressed a speech to the graduates and all those present.

The rector, Archimandrite Agafangel, expressed profound gratitude to His Eminence on behalf of both the teachers and the learners for all his care, attention and love for the theological school under his pontifical omophorion.

The solemn celebration of Graduation Day at the Odessa Theological Seminary ended with the prayer "Rejoice, O Queen of Heaven."

A group photograph was taken of the students, lecturers and graduates of the seminary with Metropolitan Sergiy and Bishop Savva, after which all those who had been present in the Assembly Hall

dined together in the refectory of the monastery.

The next day, June 7, all the students attended an akathistos at 7 a. m. before the much-revered Korsun (Kasperovskaya) icon of the Mother of God Odessa's Cathedral of the Dormition said by Metropolitan Sergiy and Bishop Savva together with lecturers and graduates in holy orders. At 10.30 a. m. His Eminence gave a reception at which distributed to the graduates in holy orders their appointments to parishes on behalf of the Education Committee of the Holy Synod. The graduates thanked Metropolitan Sergiy most fervently for his fatherly love and attention and for the honour he had conferred upon them.

The academic year at the Odessa Theological Seminary is over. As we thank the Omnipotent Lord in our prayers for all His blessings, we firmly believe and hope that through the prayers of the Mother of God and the Holy Apostle Andrew the First-Called together with our own, the all-hallowing grace of the Holy Spirit will help our graduates to carry out the great task which is theirs from this day forward.

Hegumen PALLADIY SHIMANOV

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## The Odessa Monastery of the Dormition is 150 Years

**T**he foundation of the male cloister of the Dormition in Odessa is linked with the name of that outstanding Church figure, Metropolitan Gavriil Banulesko-Bodoni (1746-1821).

The territory known today as Odessa Region became part of Russia at the end of the 18th century. As far as Church administration was concerned it fell under the jurisdiction of the Bishop of Ekaterinoslav. From 1793 to 1799 this position was held by Metropolitan Gavriil.

During the laying of the foundations for the city of Odessa in 1794 the Metropolitan conducted a moleben and laid the first stone of the "new city" and the cornerstones of its first churches. In 1799 Metropolitan Gavriil was transferred to the Diocese of Kiev and shortly after, appointed a member of the Holy Synod. In 1803 he retired but then in

1808, after part of Moldavia had been ceded to Russia, he was appointed Exarch to Moldavia, Walachia and Besarabia. In 1813 the Diocese of Kishinev was founded and Metropolitan Gavriil remained its ruling hierarch right up to his death.

With the setting up of a Kishinev Diocese Odessa began to come under the care of the Bishops of Kishinev. This state of affairs continued until 1833 when a new Diocese of Kherson was detached from that of Kishinev and placed under the authority of a newly appointed "Bishop of Kherson and Tavrida" who was to be based in Odessa. In 1860, under Archbishop Dimitriy Muraviev, a Diocese of Tavrida was set up under the authority of an hierarch based in Simferopol. Since that time the ruling bishop of Kherson has borne the title "Bishop of Kherson and Odessa."



In 1804 Metropolitan Gavriil made the acquaintance in Odessa of a Moldavian named Aleksandr Teutul and visited his sea-side estate in the Bolshoi Fontan area. It is known that Teutul repeatedly assured the metropolitan of his wish to build a church and lighthouse there. In 1813 a catastrophe occurred for which Teutul was accidentally responsible. One evening he had lit a bonfire on the high bank overlooking the sea. A small Greek ship bound for Odessa had mistaken it for a beacon, set off on the wrong course and was wrecked on the rocky shore. Linking this misfortune with his own unfulfilled vow to build a church and a lighthouse, in the very same year Teutul handed over his estate to the Diocese of Bessarabia.

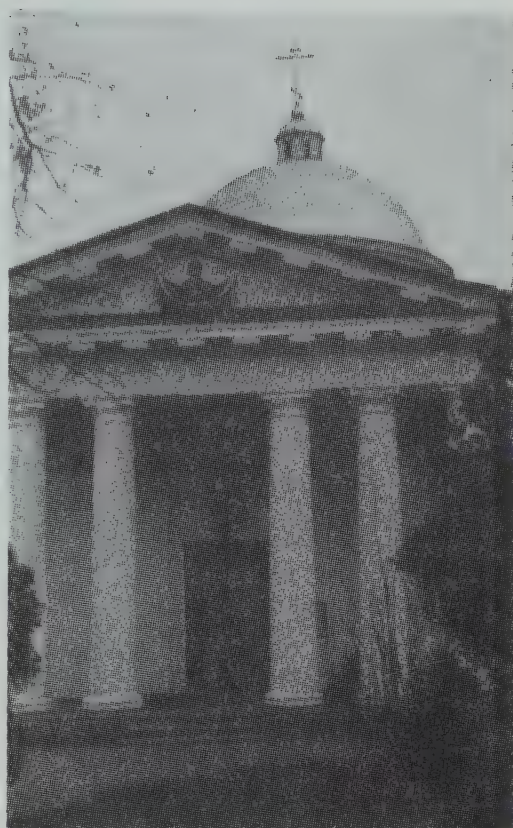
In 1814, with the blessing of the Holy Synod, Metropolitan Gavriil founded an episcopal podvorye on the donated land and immediately set about building a church and a lighthouse in accordance with the bequest of Aleksandr Teutul. In 1820 the construction of the lighthouse was handed over to civil maritime authorities who finished it in 1827. The lighthouse was subsequently rebuilt several times and eventually transferred to another site owing to the fact that the old supporting it was giving way.

In 1820 Metropolitan Gavriil petitioned for the construction of a coenobitic monastery on the site of the podvorye and the following year he died with the monastery finally founded. Its subsequent construction was administered by Archimandrite Feofil, a teacher of catechism at the Duc de Richelieu Lycee in Odessa.

On June 1, 1824 the Holy Synod officially approved the petition for the transformation of the Fontan hierarchal podvorye in Odessa into the Monastery of the Dormition. The father superiors of the monastery were given the same rights of holy service as those held by the archimandrites of the stauropegion monasteries: the right to "conduct divine service on the orletsy\* with the trikeria and dikeria and at the Great Entrance

\* Orlets (pl. orletsy)—a round carpet embroidered with the image of an eagle soaring above a city. Such carpets are put down for a bishop to stand on at many points in the divine service and always during ordination.

\*\* Протоиерей С. Петровский. Одесский Преображенский кафедральный собор. Одесса, 1908, с. 101; прил. № 1, с. 7.



**The monastery Church  
of the Dormition**

to receive the chalice and paten in the Holy Doors."\*\*

The first appointed father superior of the newly-built monastery was Archimandrite Feofil. Building improvements continued to be made during his term of office and were completed under his successor, Archimandrite Palladiy.

At first the cloister was furnished with a small wooden church which was named in honour of the Dormition of the Most Holy Theotokos. It was later replaced by a stone building with two altars. The consecration of the church was carried out in 1825. The main altar was dedicated to the Dormition of the Most Holy Theotokos. Thanks to generous donations the church was provided with an iconostasis, icons and other requisites.

At the same time a house for the bishop, a guesthouse, and a refectory and a kitchen were built, wells were dug, vineyards were planted and a stone wall was put up.

Construction continued under Father

Superior Archimandrite (later Bishop of Chigirin) Porfiry Uspensky, an outstanding scholar and theologian. In 1834 funds donated by an Odessa resident Darya Kharlambu were used to build a bell-tower and a second church dedicated to the Icon of the Mother of God "The Life-Bearing Source." The church was erected in Byzantine style with certain South Russian architectural features.

Testimony is to be found in some documents to the effect that after 1834 the monastic brotherhood built a third small church at their own expense—the Church of St. Nicholas the Miracle Worker. Oral tradition maintains, however, that this church actually existed earlier than the other two. It appears that after 1834 the Church of St. Nicholas was not built anew but merely restored.

In 1880 during the term of Archbishop Platon Gorodetsky of Kherson and Odessa a post of a vicar was set up to assist the ruling bishops of Odessa. The vicar bishop bore the title "Bishop of Elisavetgrad," and had his residence in the Odessa Monastery of the Dormition. The first Bishop of Elisavetgrad was the Right Reverend Neofit Navodchikov, who was father superior of the monastery and also dealt with the affairs of the Odessa theological school.

All successive vicar bishops up to 1914 also held the office of father superiors of the Monastery of the Dormition.

In about 1920 a residential house for monks was built onto the eastern side of the Church of St. Nicholas. It is still under the same roof with the church.

In 1922 the Monastery of the Dormition was taken over by the Obnovlentsy. It became for a time the residence of their "Metropolitan" Yuvenaliy Moshkovsky.

During the terms of office of Bishop Sergiy Larin of Odessa (1944-47), Archbishop Nikon Petin (1948-56), and Metropolitan Boris Vik (1956-65), work was again undertaken towards restoring the monastery and improving its appearance.

In 1946 the Monastery of the Dormition was first visited by His Holiness Patriarch Aleksiy. At that time the construction of a summer residence for the Patriarch of Moscow and All Russia was started.

Under Archbishop Nikon the monastery's churches were reconstructed and decorated with murals. Building work was completed on the patriarchal residence on a two-storeyed hostel for monks, and on another two-storeyed building which housed a refectory and kitchen on its first floor. The Holy Gates were reconstructed and crowned with five gilded headpieces. The guesthouse, the cells and domestic premises were renovated. A stairway and a funicular were laid down the high and precipitous cliff face to make access to the sea easier. Much of the renovation and construction work was done through the efforts of the monastery residents themselves.

At the present time the monastery has two churches. The former Church of the Dormition has not survived. Its site is now occupied by a chapel which was built in honour of the Icon of the Mother of God "The Life-Bearing Source" and in which the Office for the Blessing of the Waters is said. The church which was constructed in 1834 in honour of the very same icon has since been consecrated to the Dormition of the Mother of God.

Among the venerable sacred objects of the Church of the Dormition are two reliquaries, one containing relics of the saints donated by Archbishop Sergiy Larin, another—relics of the Apostles Andrew the First-Called, and icons of the Mother of God, one painted on Mount Athos, entitled "Mlekopitatelnitsa" and brought to the monastery by two Athos monks, and the other "The Appearance of the Mother of God before St. Sergiy of Radonezh" donated by His Holiness Patriarch Aleksiy.

In 1957 the altar of the Church of the Dormition (and in 1965 the altar of the Church of St. Nicholas) were decorated with gilt metal frontals\* which were also donated by His Holiness Patriarch Aleksiy.

The year 1967 saw the completion of work on the domestic chapel in the patriarchal residence in honour of Saints Sergius and Nikon of Radonezh, the Miracle Workers. The chapel was consecrated by Archbishop (now Metropolitan) Sergiy Petrov of Kherson and

\* On Orthodox altars frontals are placed on four sides.





**Interior of the Dormition Church**

nessa and the antimension by His Holiness Patriarch Aleksiy in the summer of the same year. In 1968 the walls and windows of the church were decorated and altar and prothesis were provided with brocade frontals. A carved wooden iconostasis in the ancient Russian style was erected. The icons were skillfully painted by Odessa and Moscow craftsmen in the spirit of the ancient traditions. The synthronon is adorned by an icon in a case showing the King of Glory with the Holy Virgin Mary and John the Baptist.

In 1951 a guesthouse for bishops was built in the grounds of the patriarchal residence. In 1961 the cloister became the new site for the Odessa Theological seminary, and the buildings were considerably reconstructed accordingly. The college block was built anew. Under Metropolitan Boris of Kherson and Odessa the chancellery of the Odessa Diocesan Board was transferred to the second floor of the refectory block in 1962.

In 1965 the Monastery of the Dormition became the residence of the ruling

bishop of the Odessa Diocese. Premises for the reception of guests were added to the bishops' quarters.

The ruling bishop of the Odessa Diocese is the holy archimandrite and father superior of the Monastery of the Dormition. The monastery is administered by the Spiritual Council of the cloister.

Thanks to the solicitude of Metropolitan Sergiy Petrov the Monastery of the Dormition and the patriarchal residence benefitted from further improvements. Rooms for visiting pilgrims were fitted out, and a number of new domestic facilities were put up, among them a two-storeyed building in the stockyard, a garage, a laundry, a bathhouse, workshops, store-rooms, cellars, refrigerated storage facilities, and sheds. The gardens were planted with new trees, shrubs and grape.

In 1970 a 132-metre well was bored on the monastery grounds and now supplies the residents with fresh water. An underground tank has been built for holding the water and a small chapel erected over the top of the well.

The Monastery of the Dormition is a coenobitic cloister. The monks combine prayer with daily obediences. They work in the monastery garden, grow vegetables, look after the vineyard, and take care of various jobs involved in maintaining the patriarchal residence and the monastery guesthouse.

The monastic day begins at 6 a. m. On Sundays and feast days the teachers and tutors of the Odessa Theological Seminary take part in divine services in the Church of the Dormition. Throughout their academic year students of the seminary do their practical work in the conducting of services in the Church of St. Nicholas and during the vacations the monks celebrate early Divine Liturgy.

Apart from their studies in the seminary the students also carry out certain obediences on the monastery grounds along with the brothers. Following joint divine services they dine in the monastic refectory. The proximity of the monastery has a beneficial influence on their spiritual education and training as pastors. The idea of a joint location for the

Monastery of the Dormition and local theological schools was the dream of Archbishop Innokentiy Borisov of Kherson and Tavrida. He originally pressed this wish in his report to the Holy Synod in 1851.

In 1958 His Holiness Patriarch Alexy granted fathers superior of the monastery the right to celebrate Divine Liturgy with the Holy Doors kept open to the Cherubical Hymn and to hold hegumen's crozier at services. In 1959 the Patriarch awarded the senior hierodeacon of the monastery the right to wear the double orarion at festal divine services. Since 1965, with the Patriarch's blessing, the archimandrite of the cloister has been celebrating Divine Liturgy with the Holy Doors kept open until the Lord's Prayer.

The Odessa Monastery of the Dormition, the patriarchal summer residence and the Odessa Theological Seminary are visited every year by a large number of pilgrims, delegations from abroad, and guests of the Moscow Patriarchate. In 1973 the cloister was visited by delegations headed by His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, His Eminence Theodosius, Archbishop of Tokyo, Metropolitan of All Japan, the Right Reverend Pierrel-Bishop of Korsun (Moscow Patriarchate, France), His Eminence Johannes Carolus Willebrands, Chairman of the Secretariat for Promoting Christian Unity (Roman Catholic Church), a delegation from the National Council of Churches of the Netherlands, foreign students from the Moscow and Leningrad Theological Academies, a delegation of young Orthodox believers from Finland, representatives of the Anglican Church, and pilgrims from Italy, the Lebanon, Poland and other countries. Guests to the monastery always retain the most favourable impressions of their attendance at its divine services and their acquaintance with the life of its monks and the seminary students. There are many comments in the visitors' book which testify to this.

The monastery also makes its own contribution to the cause of peace. Sessions of CPC and WCC permanent bodies have been held on its premises. In its church prayers are offered up for the good of



The Chapel of the Icon of the Mother of God "Life-Bearing Source."



of the Holy Churches of God, for the union of all, for the peace of the whole world. The cloister also donates the Peace Fund to the extent that its means permit.

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On the occasion of the 150th anniversary of the Odessa Monastery of the Dormition, which fell on June 1, 1974, Metropolitan Sergiy of Kherson and Odessa, the holy archimandrite of the monastery, conducted a moleben of thanksgiving in the cloister. He was assisted by Archimandrite Boris Nikityuk, father superior of the monastery, Archimandrite Agafan- el Savvin, Rector of the Odessa Theological Seminary, and the monks in holy orders. The choir was made up of monks and students of the seminary. Also worshipping at the divine service was a group of pilgrims from the FRG who happened to be in the cloister on that day. They were headed by Archpriest Sergiy Hainz (Düsseldorf Diocese, Central European Exarchate of the Moscow Patriarchate).

By midday the revered Kasperovskaya icon of the Mother of God was transferred from the Odessa Cathedral of the Dormition to the monastery for the start of the moleben. At the Holy Gates of the cloister the icon was ceremonially received by Metropolitan Sergiy and the clergy. To the singing of the Troparion to the Dormition of the Mother of God the icon was borne into the monastic church of the Dormition.

Before the commencement of the moleben Metropolitan Sergiy made an address. "By the blessing of His Holiness Patriarch Pimen," he said, "we are gathered in this monastic church to celebrate this important date first and foremost with prayers of thanksgiving to the Lord God and His Most Pure Mother, the Patroness of our sacred cloister, for all the benefits which our cloister has received over the 150 years of its existence; to pray that henceforth by the blessing of God, the Most Holy Theotokos, St. Nicholas and other saints may continue to abide over this holy place.

"Prayers for peace are being offered up in monasteries and these monastic prayers are strengthening peace. They are of special benefit to those who believe in the prayers of the Holy Fathers,



Summer patriarchal residence

the zealots of piety, to those who are fulfilling their obediences in monasteries. Today I call upon all of you, fathers, brothers and sisters, to offer up prayers of thanksgiving to the Lord God. But before saying the moleben of thanksgiving let us prayerfully commemorate the founders of this holy cloister, those who toiled and fulfilled their monastic obediences in it over 150 years of its existence, who manifested themselves here as zealots of piety, exemplary monks in the pursuance of their good deeds, and who have now found their peace in the Lord—those whose prayerful memory we are obliged to perpetuate in the monastery. And now let us sing 'Eternal Memory' in their honour."

After the singing of "Eternal Memory" Metropolitan Sergiy read out the message of congratulation from His Holiness Patriarch Pimen:

*"I beg you to accept my congratulations on this important date—the 150th anniversary of the foundation of the Monastery of the Dormition in the city of Odessa—and my good wishes to this sacred cloister and its brethren that the abundant favours of God, firm strength on the road of spiritual perfection, 'the spirit of chastity, humility, patience and love', and numerous good deeds to the benefit of our wonderful Motherland and her glorious sons and daughters, might all be theirs. With my blessing. Patriarch Pimen."*

His Eminence also read telegrams from Metropolitan Filaret of Kiev and

Galich, Exarch to the Ukraine, Metropolitan Aleksiy of Tallinn and Estonia, and Bishop Varlaam of Pereyaslav-Khmelnytsky, Vicar of the Kiev Diocese.

After the reading from the Gospels during the moleben Archimandrite Agafangel read a message from Metropolitan Sergiy of Kherson and Odessa to the Spiritual Council and the brothers of the Monastery of the Dormition on the occasion of the 150th anniversary of its foundation. The Acting Secretary of the Odessa Diocesan Board, Archpriest Simeon Bozhok read out the names of the brethren whom His Holiness Patriarch Pimen and Metropolitan Sergiy had honoured with awards on this important date.

The awards were then presented to the monks by the metropolitan.

The moleben concluded with the singing of the hymn "Te Deum..." and of "Many Years." All the worshippers came up to kiss the cross and the Kasperovskaya Icon of the Mother of God, and Metropolitan Sergiy asperged each of them with holy water and blessed them all.

Following this Metropolitan Sergiy and the clergy and pilgrims ceremonially accompanied the Kasperovskaya Icon of the Mother of God to the Holy Gates of the cloister, whence it was returned to the Odessa Cathedral of the Dormition.

Metropolitan Sergiy proceeded to the refectory where he partook of the meal with the monks, the teachers and students of the Odessa Theological Seminary, pilgrims from the Central European Exarchate and other guests. At the dinner table Metropolitan Sergiy and Archpriest Sergiy Hainz addressed each other in speeches of greetings. After the repast His Eminence invoked God's blessing upon those present.

Over the next few days Metropolitan Sergiy received telegrams of congratulations from Archbishop Antony of Minsk and Byelorussia, and Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, who were both formerly members of the monastery's brotherhood.

On behalf of the brotherhood of the cloister Metropolitan Sergiy sent telegrams in reply to His Holiness Patriarch Pimen, Metropolitan Filaret of Kiev and Galich, Exarch to the Ukraine, and all

the bishops who had sent congratulations.

The history of the Monastery of the Dormition in Odessa is comparatively short. Its architectural ensemble does not reflect the many centuries of Russian architectural genius as fully as the Trinity-St.Sergius and Kiev-Pechory Lavra and the Pskov-Pechory Monastery, all of which have a long history of many centuries behind them. Even so the spiritual authority of the Odessa cloister at the present time and its role in the life of the Russian Orthodox Church are extremely weighty. Owing to its location in the seaside city of Odessa, it is the first to welcome the Russian Orthodox Church's numerous guests from the Alexandria, Antiochene, Jerusalem and other Orthodox Churches. Logically enough the Pechory of the Alexandrian Orthodox Church is situated in Odessa.

The significance of the Monastery of the Dormition is heightened by the fact that situated within its bounds is the Odessa Theological Seminary. Thus the beneficial influence of the monastic spirituality makes its impact on the seminary students, the future ministers of the Church of Christ. Benefitting from the profound spiritual atmosphere they are strengthened in their faith, piety and Christian virtues.

During the Patriarch's visits the life of the monastery is given a new impulse. In his summer residence there he arranges business meetings, conferences and receives guests from abroad. The short summer stays of the Primate of the Russian Orthodox Church tend to leave their mark on the subsequent spiritual life of the monastery and seminary. The cloister remains the centre of his attention and concern even during his absence. The monastery constantly lives a grace-giving spiritual life, translating Christ's mission of salvation into reality.

May the Lord bless the labours of the monastic brotherhood of the Monastery of the Dormition.

May the protecting veil of the Mother of God continue to extend over the holy cloister which is now, by the mercy of God, celebrating its 150th anniversary.

Archimandrite BORIS NIKITYUKH  
IGOR TIKHONOVSKY  
Candidate of Theology

Lecturer at the Odessa Theological Seminary



## The 80th Birthday of the Precentor of the Patriarchal Choir

On October 17, 1973, Viktor Stepanovich Komarov, precentor of the choir of the Patriarchal Cathedral of the Epiphany, celebrated his 80th birthday.

Brought up in a devout Moscow family, from childhood he came to love Church singing and at six years of age sang in a choir. Viktor possessed a rich alto and even at that age sang the solo part of A. T. Grechaninov "Credo". Komarov graduated from the commercial school, which was in Zatsëpa, Moscow, with a gold medal. Archpriest Vasilii Vinogradov was the teacher of catechism at the school and served in the church attached to it. He was also the confessor of Viktor Komarov. After commercial school Viktor Stepanovich studied at the medical faculty of Moscow University and then had a medical practice in Moscow.

He began his work as precentor in 1912 in the Church of the Icon of the Mother of God "Seeking of the Lost", attached to the commercial school. Here he at first served in the sanctuary, sang in the choir and subsequently became its precentor. In this church, as Viktor Stepanovich once remarked, the text of the troparion and the hymns of praise to the icon of the Mother of God "Seeking of the Lost" were different from those usually performed in other churches. The troparion read: "Judge us who are perishing, O Most Holy Virgin, and punish us not in accordance with our sins, but show us mercy according to Thy love of mankind. Deliver us from hell, sickness and need, and save us"; the song of praise read: "We glorify Thee O Most Holy Virgin, and revere Thy holy image by which Thou judgest those who are perishing, granting us grace and making us whole."

In 1915, Viktor Stepanovich gave an ecclesiastical concert in aid of the wounded in the hospital attached to the Church of St. Sergius of Radonezh on the Rogozhskaya Zastava. K. N. Shvedov, composer of ecclesiastical music, who taught the reading of choral scores in the synodal school (subsequently a professor of the Moscow Conservatoire) was precentor in this church for some time. Here, too, Viktor Stepanovich was later to have occasion to conduct the choir. K. N. Shvedov was one of his first mentors. Viktor Stepanovich recalls that besides its high singing qualities the choir was distinguished for its strict discipline. He also regards as his teachers such eminent precentors and writers of ecclesiastical music as P. G. Chesnokov and I. M. Danilin.

Subsequently V. S. Komarov performed in se-

veral ecclesiastical concerts including those in which Archdeacon Konstantin Vasilievich Rozov, the famous singers V. R. Petrov, the brothers A. S. and G. S. Pirogov, E. K. Katulskaya, and others took part.

Viktor Stepanovich often listened to the excellent singing of the Synodal choir and thanks to it cultivated a genuine ecclesiastical taste in singing.

Viktor Stepanovich Komarov sang in many Moscow churches with his choir. But the most memorable to him of all is the Church of the Forty Sebastian Martyrs which is in the former Novospasskaya Square, where His Holiness Patriarch Tikhon often officiated. Taking part with him in divine worship were Bishop (from 1923—archbishop) Ilarion Troitsky (1886-1929), the famous preacher and ecclesiastical writer, a former assistant rector of the Moscow Theological Academy, and Archdeacon K. V. Rozov († 1923). Viktor Stepanovich remembers K. V. Rozov lovingly, calling him a man with an unusually pure and gentle soul. The archdeacon possessed a loud and yet very soft and deep voice. It was distinguished by its culture of sound and uncommon observation of phrasing. "He always knew what he was reading." He never shouted and by his expressive reading deeply stirred the listeners.

Archbishop Ilarion often conducted divine services in the Church of St. Grigory of Neocaesarea which is on Polyanka, and the Church of Sts. Joachim and Anne in the present Dimitrov Street. Archdeacon Mikhail Kuzmich Kholmogorov († 1953) headed the assembly of deacons in these churches. At these services the choir almost always sang under the direction of Viktor Stepanovich.

At that time, in the '20s and '30s, V. S. Komarov became acquainted with protodeacon (later archdeacon) Vladimir Dmitrievich Prokimnov-Vladimirov († 1973), with whom he subsequently had occasion to participate over many years in divine services in the Patriarchal Cathedral, creating exceptional beauty of worship now memorable to many, in the spirit demanded by Church Rules.

From the Church of the Forty Martyrs Viktor Stepanovich was transferred to the Church of the Holy Trinity which is on Pokrovka ("on the Mudbanks"). P. G. Chesnokov conducted the church choir there before him. The noted Moscow archdeacon, Nikolay Mikhailovich Ostroumov, officiated in this church.

This was followed by the churches of the Re-

surrection (Dormition), which is in Veshnyaki, St. Sergius in Sheremetievka, the Transfiguration of our Lord in Bogorodskoe and, lastly, the Epiphany Cathedral.

The choir of Viktor Stepanovich sang its first Divine Liturgy in the cathedral on September 3, 1943, when the Patriarchal Locum Tenens, His Eminence Metropolitan Sergiy, was officiating there for the first time on his return from Ulyanovsk. Up till that day a choir of the blind had been singing in the cathedral, which moved to the Resurrection Church in Sokolniki. On September 8 the Local Council met, which elected Metropolitan Sergiy Patriarch of Moscow and All Russia, and on September 12 the enthronization of the Patriarch took place. During the Liturgy on that historic day the choir sang under the direction of Viktor Stepanovich Komarov.

On September 20, 1943, in the new building of the Moscow Patriarchate in Chistiy Pereulok, His Holiness Patriarch Sergiy consecrated the domestic chapel dedicating it to the Vladimir Icon of the Mother of God. The choir of V. S. Komarov sang during the service. [It also sang there on those days when "The Living Church" clergy came to ask forgiveness of His Holiness Patriarch Sergiy.] His choir often beautified the services in the domestic chapel of the Patriarchate with its reverential singing. With the blessing of His Holiness Patriarch Aleksiy, V. S. Komarov prepared and conducted ecclesiastical concerts in Moscow in 1945, 1948 and 1957, and took part with his choir in the making of a film "Lofty Service" (about the service of Patriarch Aleksiy as Primate).

Viktor Stepanovich did not limit himself to conducting the choir during services but passed on his rich experience and knowledge to young precentors. From 1968, together with the late precentor N. S. Danilov, he taught for several years the precentor classes at the Moscow Theological Academy.

The Lord deemed Viktor Stepanovich worthy to witness four Patriarchal enthronizations in three of which he participated with his choir: the enthronizations of Their Holinesses Patriarchs Sergiy, Aleksiy and Pimen.

The singing of the choir of V. S. Komarov is invariably praised.

This is what A. A. Tretiakov, the composer and precentor of the choir in the Church of the Deposition of the Robe of our Lord in Moscow, has to say:

"The talent given by God of a deep understanding of music revealed to Viktor Stepanovich the whole wealth of thoughts and feelings put into church canticles by their God-inspired authors. The pure joy of communicating this spi-

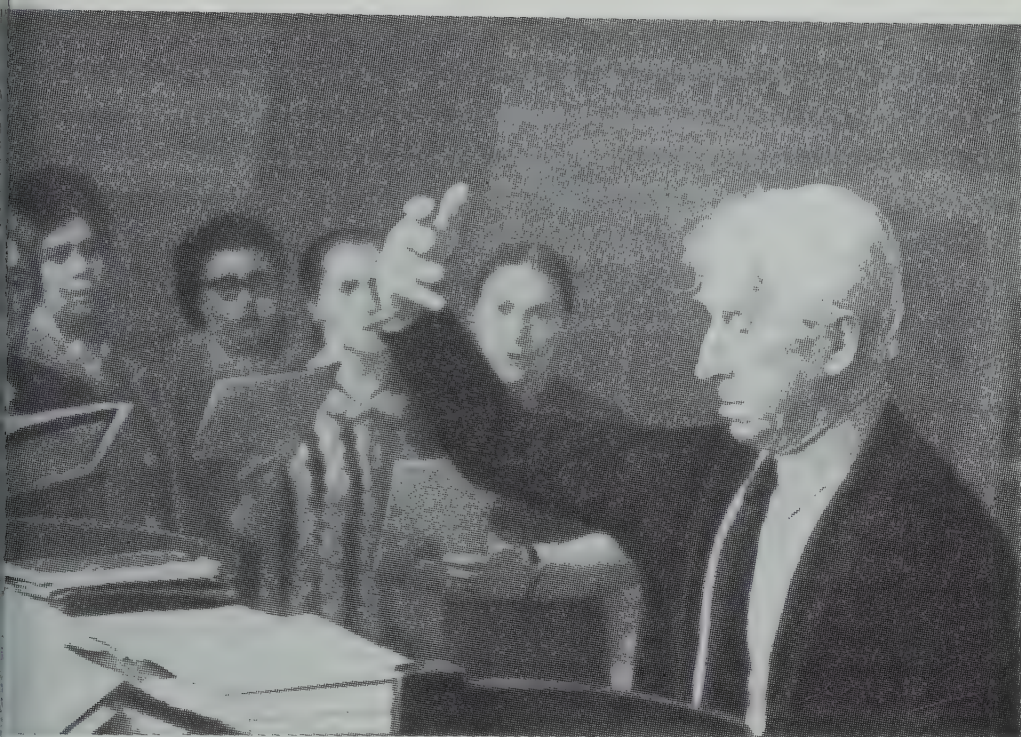
ritual wealth to worshippers became the goal and meaning of his life. Since that time there has not been a single church service when, as conductor of the choir, he has not burned with godly inspiration from the first "amen" to the last note of the dismissal, without permitting a single indifferently sung phrase. This is the best possible response to the instructions of His Holiness Patriarch Pimen that 'Church conductors should, above all, have a good understanding of the words of canticles so that they can stress the more important passages' ("JMP", 1970, No. 3, p. 22). In his interpretation of canticles there is nothing artificial or formal, no striving to be original, no effects for the sake of effects, no nuances for the sake of nuances; the entire execution is always subordinated to one thing only — a deep understanding of the canticle, be it an ancient melody or the composition of a great or little-known composer."

Viktor Stepanovich has written a number of ecclesiastical musical compositions. To quote the words of the senior member of the patriarchal choir, E. N. Lebedyev, "The appeal of his canticles lies both in their prayerful spirit and in their triumphant ring. Viktor Stepanovich strives in his works to achieve a consistent accord between music and text. He knows how to combine simplicity with elegance, and this always counts for the impression which his compositions make. They blend all the severity of spiritual chants with lightness of harmonization and contain a certain special appeal which goes right to the hearts of those worshipping..."

F. M. Ezopov, a parishioner of the Patriarchal Cathedral, wrote to the editorial office: "I have known the precentor of the Patriarchal Cathedral choir, Viktor Stepanovich Komarov, since 1922 when he and his choir began to sing in the Church of St. Basil the Confessor in Moscow whose rector was Father Adrian Klyucharev. Komarov's choir attracted many believers to our church even from other parishes. I personally remember especially the day of my marriage in 1922. I was doubly happy because V. S. Komarov was conductor of the choir at that time. I often visited the Epiphany Cathedral, but when Viktor Stepanovich came there with his choir I was, of course, very glad to offer prayers once again at divine service while listening to the inspired singing of his choir which spiritually uplifts and entrances the prayerful state of the soul."

Patriarch Sergiy, himself musically gifted, valued highly the talent of the precentor Viktor Stepanovich. The words of His Holiness, written in his assessments avoided superlatives, were extremely great praise for Viktor Stepanovich.





**Viktor Stepanovich Komarov**

is choir is good." His Holiness Patriarch Ser- loved and understood ecclesiastical singing, ding spiritual joy in performing on the har- nium classical works and arrangements of the mposers A. A. Arkhangelsky, D. S. Bortnyan- y, A. D. Kastalsky, V. A. Fateyev, and of mo- stery tunes. His Holiness never let pass any called "trivialities" in his service practice. Viktor Stepanovich recalls how once the Patri- h, after Liturgy at which the first antiphon om the 103rd Psalm) was performed to the sic of P. G. Chesnokov, called him over and ed: "Why are you singing with the stress on last syllable of 'orlya' when it should be on first?" "Chesnokov wrote it like that," Vik- Stepanovich tried to object. "But you are precentor, you put it right."

His Holiness Patriarch Aleksiy preferred an- t singing in unison, in its pure form, but re their due to the best works of prominent mposers.

et us recall the views of His Holiness Patri- n Aleksiy about the character of ecclesiastical ing:

The majority of worshippers in a church are experts in singing. But ask this majority at it expects from ecclesiastical singing and at kind of singing it would like. And the ma- ty will answer you: give us singing that res the heart, that arouses in us tears of re-

pentance, that uplifts our spirit and helps us to pray. The people understand perfectly well the true spirit and proper tone of ecclesiastical sing- ing... We have wonderful examples of strictly ecclesiastical singing, sanctified by time and by Church traditions... St. John of Damascus, St. Joseph the Hymnographer and other ancient composers of church canticles will always stand as ideals of ecclesiastical art. And as far as ecclesiastical singing is concerned our Church has inherited a rich legacy from her forefathers.

"The ancient ecclesiastical chants are the best expression of exalted religious emotions. This is understandable because their composers were people of a lofty religious spirit, zealots and saints who were gifted with a secret cognition of divine sounds. Here in Russia the solace of true ecclesiastical singing was available until recently in many ancient cloisters..." (Patriarch Aleksiy. Sermons, Speeches, Messages... Moscow 1948. Vol. I, pp. 238-239).

Viktor Stepanovich feels and performs ancient unique melodies splendidly, and interprets ex- cellently the complicated polyphonic compositions of our most prominent composers of ecclesiasti- cal music.

His genuine ecclesiastical quality is united with selflessness in the preparation and perfor- mance of sacred hymns, with deep enthusiasm, and a careful attitude to every word, to every

letter of the ecclesiastical text. It was not pure chance that His Holiness Patriarch Aleksiy emphasized this very feature — the lofty church-singing tunefulness in the style of performance of Viktor Stepanovich.

Patriarch Aleksiy frequently bestowed his personal regard on Viktor Stepanovich, presenting him with gifts on various festive occasions. Most often these were scores of canticles with the inscription "To our dear ober-precentor" or "To our greatly inspired Viktor Stepanovich."

His Holiness twice awarded him with Patriarchal certificates and in 1962, on the fiftieth anniversary of Viktor Stepanovich's work as precentor, bestowed upon him the order of St. Vladimir (see "JMP", 1962, No. 12, p. 14).

\* \* \*

The celebration of Viktor Stepanovich's birthday took place on Saturday, November 24 (11), 1973, on his name day (Feast of St. Victor the Holy Martyr). On that day after Divine Liturgy, Protopresbyter Vitaliy Borovoy, Dean of the Patriarchal Cathedral, with the assembly of the cathedral clergy said a thanksgiving moleben and "Many Years" was sung in honour of Viktor Stepanovich. The patriarchal choir sang Divine Liturgy and moleben under V. S. Komarov.

After the moleben Protopresbyter Vitaliy Borovoy, congratulating Viktor Stepanovich was on the important date, announced to the parishioners of the cathedral that His Holiness Patriarch Pimen was awarding him with a Patriarchal certificate for his zealous work as precentor to the glory of God's Church. Presenting the Patriarchal certificate the protopresbyter wished him many fruitful years of service to the Church of Christ on behalf of the clergy and parishioners of the cathedral.

The life of Viktor Stepanovich serves as an example of a rare combination of will, energy, a conscientious attitude to the task entrusted to him, organizational capabilities, and feeling of lofty Christian responsibility. He has traversed more than a sixty-year path within the Church. The fulfilment on the clerics of one of the most difficult but wonderful obediences, according to the words of His Holiness Patriarch Pimen, continues to the glory of God. May the Lord grant Viktor Stepanovich good health, strength and continue granting the parishioners of the Eparchy of the Cathedral the prayerful joy of truly Orthodox singing!

Archpriest NIKOLAY VOROBIY  
Ecclesiarch of the Patriarchal Cathedral

## NEWS OF THE DIOCESES

**The Diocese of Leningrad.** On January 8, 1974, the Synaxis of the Most Holy Theotokos, Metropolitan Nikodim of Leningrad and Novgorod celebrated Divine Liturgy in the Cathedral of St. Vladimir in Leningrad. At the cathedral's entrance, His Eminence was greeted by the dean, clergy and members of the church council. After the Liturgy he congratulated the numerous believers on the feast and exhorted them to live according to their faith in our Lord Jesus Christ and to preserve the peace. He bequeathed us.

On January 9, the Feast of St. Stephen, the Apostle and Protomartyr, Metropolitan Nikodim celebrated the Liturgy of St. James in the Church of St. John the Divine at the Leningrad Theological Academy (LTA), assisted by the academy clergy. The academy students' choir sang during the services. The church was crowded with worshippers many of whom received Holy Communion.

On January 14, the Circumcision of our Lord, the Feast of St. Basil the Great, Metropolitan Nikodim celebrated Divine Liturgy in the Leningrad Cathedral of the Transfiguration assisted by its clergy. During the service the worshippers joined the choir in several hymns.

On January 15, the Feast of St. Seraphim of Sarov the Miracle Worker, His Eminence celebrated Divine Liturgy in the cemetery church dedicated to St. Seraphim in Leningrad. The small church accommodated numerous believers who had come to pray on its patronal feast.

On February 1, Friday of the 33rd week after Pentecost, His Eminence led an ecumenical prayer in the Church of St. John the Divine at the LTA. Representatives of the Roman Catholic Church, of the Leningrad Baptist Community and of the Churches of Ethiopia and South India took part. They prayed devoutly, brought here the spirit of unity and brotherhood.

On February 28, Thursday of the first week of Lent, the metropolitan conducted Vespers and the reading of the Great Canon of St. Andrew of Crete in the Cathedral of St. Vladimir in Leningrad.

On March 2, Saturday of the first week of Lent, Metropolitan Nikodim celebrated Divine Liturgy in the Church of St. John the Divine at the LTA. He was assisted by lecturers of Leningrad theological schools in holy orders. During the Liturgy His Eminence ordained icon Sergiy Yamandiy, a fourth-year pupil of the seminary, priest. All the teachers and students received Holy Communion.

On that same day Metropolitan Nikodim conducted divine evening service in the Cathedral of the Transfiguration. Situated in the centre of Leningrad this cathedral is frequented mainly by residents of the oldest districts of the city. The worshippers love their cathedral and contribute their mite to its upkeep and decoration. The divine service conducted devoutly and ceremoniously by His Eminence attracted as always numerous Orthodox believers.



On March 6, Friday of the second week of Lent, the metropolitan celebrated the Liturgy of the Presanctified in the Church of St. John the Divine. His concelebrants were teachers and students of the academy in holy orders.

On April 8, Holy Monday, the Feast of the Anaxis of St. Gabriel the Archangel, His Eminence officiated at the Liturgy of the Presanctified in the above-mentioned church.

During the service at which a students' choir of Metropolitan Nikodim bestowed upon Archpriest Vladimir Sorokin, the assistant rector of the academy, a genua—a patriarchal award. On April 15, Easter Monday, His Eminence celebrated Divine Liturgy in the Cathedral of St. Vladimir. United in their devotion to the Lord, the worshippers joyfully chanted together the words: "Christ is risen," as they did on the last day of Easter.

**The Diocese of Vladimir.** On May 5, 1974, the 21st Sunday after Easter, of the Man with the Infirmary at Bethesda, Archbishop Nikolay of Vladimir and Suzdal conducted Divine Liturgy and, on the eve, the All-Night Vigil in the Church of St. Nicholas in the village of Ustie. His Grace was welcomed by the parishioners with the traditional Russian bread and salt.

At the Liturgy the archbishop preached on the theme of the Gospel reading for the day (Jn. 5: 1-15) revealing the meaning of the man's cure from his infirmity. After the service His Grace invoked God's blessing upon the believers.

**The Diocese of Argentina.** Bishop Platon of Argentina and South America appointed to this post by decision of His Holiness Patriarch Pimen and the Holy Synod (December 15, 1973) arrived in Buenos Aires on December 19, 1973, the Feast of St. Nicholas the Miracle Worker. On that same day Archpriest Foma Gerasimchuk conducted a festal service in the Annunciation Cathedral of which he is the dean. Warm and joyful was the welcome given in the cathedral to His Grace who started his episcopal ministry with a thanksgiving moleben offered to St. Nicholas. All those present in the cathedral prayed fervently to the saint to bless their forthcoming ecclesiastical life and help the new bishop in all his virtuous undertakings. After the moleben Bishop Platon greeted the parishioners and conveyed to them the blessing of Patriarch Pimen.

During the first days of his stay in Buenos Aires His Grace Bishop Platon paid official visits to the following representatives of Churches in Argentina: Metropolitan Melitius of Buenos Aires (Orthodox Church of Antioch), Monsignor Juan Carlos Aramburu, Coadjutor Archbishop of Buenos Aires, Archbishop Lino Zanini, the Papal Nuncio in Argentina, and Archbishop Papken Abadian (Armenian Apostolic Church). He also visited the official representatives of the Ministry of Foreign Affairs and Cults—Dr. Roberto Bravo and his deputy, Señor Nestor Parodi.

On Christmas Day His Grace Bishop Platon assisted by the local clergy celebrated the festal service in the Annunciation Cathedral. He congratulated Archimandrite Antonio Abud of the Orthodox Church of Antioch and the nuns of a Roman Catholic convent who attended the service on the feast. All the believers listened atten-

tively to Patriarch Pimen's Christmas Message to the bishops, pastors and the faithful children of the Russian Orthodox Church.

In the evening Bishop Platon received Archbishop Juan C. Aramburu, Archbishop Papken Abadian, Archimandrite Antonio Abud and Father Carlos Gardella of the Roman Catholic Church. The reception was also attended by Archpriest Foma Gerasimchuk, Dean of the Annunciation Cathedral, and members of the church council.

On January 13, Bishop Platon officially assumed the administration of the Argentine Diocese. On that day His Grace, assisted by Archpriest Foma Gerasimchuk and Archimandrite Juan Abud, celebrated Divine Liturgy and a festal moleben in the Annunciation Cathedral.

The bishop was congratulated on this event on behalf of the Roman Catholic Church by Monsignor Agirre, representative of Archbishop Juan C. Aramburu, on behalf of the Nuncio by Monsignor P. Voveni, secretary of the office and by Archimandrite Juan Abud. Bishop Platon was also congratulated by the USSR Ambassador to the Republic of Argentina S. P. Dyukarev, the USSR Consul in Buenos Aires I. P. Galankin, Dr. Roberto Bravo, Señor Nestor Parodi, Father Carlos Gardella, representatives of the Vladimir Apostolate and parishioners of the Annunciation Cathedral.

Many good wishes were addressed to Bishop Platon. We all wish him good health and God's almighty help in his lofty service to our Holy Church and in his episcopal care for the souls of the flock entrusted to him.

*Pavel Kravchuk,*  
*Treasurer of the Annunciation Cathedral*  
Buenos Aires, Argentina



**Bishop Germogen with the clergy and parishioners of the Presentation Church**



**The Church of the Presentation of the Blessed Virgin in Kalyasin**

**The Diocese of Kalinin.** On January 26, 1974, the eve of the Apodosis of Epiphany, Bishop Germogen of Kalinin and Kashin arrived in the town of Vyshni Volochek to officiate at All-Night Vigil in the Cathedral of the Epiphany. Situated near a huge reservoir and criss-crossed with rivers, canals and bridges, this town fully justifies a local saying: "Volochek is a bit of Venice." It is also famous for its two ancient Andronikov and Kazan icons of the Mother of God in the cathedral.

On the porch of the cathedral His Grace was greeted by members of the church council and inside—by its rector, Archpriest Vasilii Kiri-chuk, Archpriest Aleksey Burtasovsky, Deacon Gennadiy Anisimov and parishioners. In his reply Bishop Germogen thanked all present for the warm welcome. After the Gospel reading His Grace preached on the Saviour's forty-day fast in the wilderness. On the feast day Bishop Germogen delivered an exhortation on the theme of the Gospel reading for the day.

On Saturday, June 8, the Feast of the Invention of the Relics of St. Macarius of Kalyasin (1521), Bishop Germogen celebrated Divine Liturgy in the Church of the Presentation of the Blessed Virgin in the town of Kalyasin. Before the festal moleben His Grace spoke to the worshippers about the life of St. Macarius and pointed out the very real possibility of fulfilling

Christ's commandments in the life of man urged them to do this. "St. Macarius and our saints were men like us," he said, "and it is only their immense love of God and our desire to follow Him that made them saints."

Then His Grace said a moleben and headed the procession round the church with the Gospel reading and asperges. After "Many Years" sung Bishop Germogen blessed the believers.

On June 9, the first Sunday after Pentecost, the Feast of the Invention of the Relics of St. Nil of Stolobnya (1667), Bishop Germogen conducted Divine Liturgy in the Church of the Icon of the Mother of God "The Sign" in the town of Ostashkov, where the saint's holy relics were found. After the Gospel reading the bishop spoke about St. Nil's life, of how he fulfilled Christ's behest on attaining beatitude, especially how he acquired humility. At the end of the Divine Liturgy His Grace said a festal moleben before the saint's reliquary and after its elevation and the chanting of "Many Years" Bishop Germogen blessed the worshippers.

**The Diocese of Kirov.** On January 8, 1974, on the Synaxis of the Most Holy Theotokos, the second day of Christmas, Archbishop Mstislav of Kirov and Slobodskoy celebrated Divine Liturgy in the Church of St. Catherine in the town of Slobodskoy.

On January 27, the 32nd Sunday after Pentecost, the Feast of St. Nina, Equal to the Apostles and Enlightener of Georgia, the archbishop conducted the Divine Liturgy in the Kirov Cathedral of St. Seraphim at which he ordained Deacon Valentin Vologzhaninov priest to serve in the Church of the Annunciation in the settlement of Lalsk.

On February 15, the Meeting of our Lord, His Grace ordained Deacon Miroslav Yavorsky of the Church of St. Catherine of the town of Slobodskoy priest during the Divine Liturgy celebrated in the Kirov cathedral.

From February 25 to 28, His Grace Archbishop Mstislav read the Great Canon of St. Andrew of Crete at the Great Compline in the Kirov cathedral.

On April 16, Easter Tuesday, Archbishop Mstislav officiated at Divine Liturgy in the Church of St. Catherine in the town of Slobodskoy.

**The Diocese of Korsun** (Diocese of the Western European Exarchate in France). On February 19, 1974, the Union of the Orthodox Parishes of the Moscow Patriarchate arranged a public showing of the film "The 1971 Local Council of the Russian Orthodox Church" in Paris. A few days before a local newspaper carried an announcement of the showing. It was attended by Metropolitan Melitius of Gallia, representative of the Constantinople Church in France, Archbishop Vasilii of Brussels and Belgium, Bishop Pierre of Korsun, Archpriest V. Galich of the Serbian Orthodox Sister Church, the diocesan clergy, notably—Archpriest Aleksandr Turintsev, Archpriest Sergiy Shevich, Father Gabriel and numerous Orthodox believers; also present were Roman Catholics, including monks and nuns who work at the hospital where the film was shown. Before the film Bishop Pierre of Korsun, a member of the 1971 Local Council, spoke of the significance of the Council and



the election of the Moscow Patriarch. The event was much appreciated by the audience.

**The Diocese of Kursk.** On January 8, 1974, the axis of the Holy Theotokos, Bishop Nikolay Kursk and Belgorod celebrated Divine Liturgy in the Belgorod Cathedral of St. Ioasaf. After the Liturgy, His Grace delivered a homily and congratulated them on the feast.

According to tradition, on the third day of the feast, His Grace received Christmas greetings from the clergy and laity in the Kursk Cathedral of St. Sergius and the Kazan Icon of the Mother of God and preached on the theme of the feast.

On April 15, the Monday of Easter Week, Bishop Nikolay officiated at Divine Liturgy in the Cathedral of St. Ioasaf in Belgorod. With the Patriarch's blessing, at the Little Entrance His Grace bestowed a mitre upon the dean, Archpriest Aleksiy Korneychuk, and another priest of the cathedral, Archpriest Iliya Yakovlev, and a katechist—upon Protodeacon Simeon Shopin. After the Liturgy Bishop Nikolay headed a big procession round the cathedral.

On April 16, the Tuesday of Easter Week, the Feast of the Iberian Icon of the Mother of God, Bishop Nikolay celebrated Divine Liturgy in the church of St. Nicholas in the village of Rakitaya, during which, at the Little Entrance, he bestowed upon the rector, Archimandrite Seraphim Tyapochkin, a second ornamented cross—a patriarchal award. After the Liturgy His Grace blessed the worshippers.

On April 19, the Feast of the Icon of the Mother of God "Life-Bearing Source", the bishop arrived in the Church of the Exaltation of the Holy Cross in the town of Stari Oskol and celebrated Divine Liturgy.

At the entrance, His Grace was ceremonially welcomed by Archpriest Anatoliy Boguta, Superintendent Dean of the Stari-Oskol Church district, the rector, Archpriest Igor Myagky, members of the church council and numerous believers. Inside, he was greeted by the rector. At the Little Entrance Bishop Nikolay bestowed patriarchal awards on the superintendent dean and the rector. After the Liturgy and moleben His Grace delivered a homily on the intercession and almighty help of the Most Holy Virgin Mary, our Heavenly Mother.

On May 22, the Feast of the Translation of the relics of St. Nicholas, the Miracle Worker, from Myra in Lycia to Bari, His Grace celebrated Divine Liturgy in the Church of St. Nicholas, and on May 23, the Feast of the Ascension of our Lord—in the Church of the Ascension in Kursk. His Grace preached on the theme of the feast in both churches.

On June 3, the Feast of the Holy Spirit, His Grace celebrated Divine Liturgy in the Belgorod Cathedral of St. Ioasaf, where he was joyfully welcomed by the congregation with flowers.

On June 10, Bishop Nikolay said a panikhida for the late Archpriest Serafim Zankovich, the former rector of the Church of All Saints in Kursk.

**The Diocese of Odessa.** The Cathedral of the Holy Spirit in the town of Kherson celebrated its patronal feast on June 3, the Feast of the Holy Spirit. According to tradition, Divine Liturgy was conducted that day by Metropolitan

Sergiy of Kherson and Odessa. On the porch of the cathedral, His Eminence was presented with the traditional Russian bread and salt and flowers. Inside the cathedral, which was festively decorated with flowers and greenery, the metropolitan was greeted by the clergy who assisted him at the Liturgy. At the Little Entrance His Eminence bestowed upon many representatives of the Kherson Diocese's clergy patriarchal and episcopal awards. Before the ceremony Metropolitan Sergiy said in his exhortation that the awards necessitate further spiritual perfection on the part of their recipients and desired them to be worthy servants of the Church of Christ and devoted sons of their Motherland always.

At the metropolitan's residence I. V. Kovtun, Executive Secretary of the Kherson Regional Soviet Peace Committee, presented His Eminence a valuable book with an inscription: "To the highly esteemed Metropolitan Sergiy in recognition of his services and donations to the Soviet Peace Fund for the benefit of world peace, freedom and security of nations.

The Kherson Regional Peace Committee.  
The Regional Peace Fund-Supporting

Commission

June 3, 1974, Kherson"

Metropolitan Sergiy thanked the Secretary for the attention paid him and said that he would continue to contribute to the Fund and work for world peace.

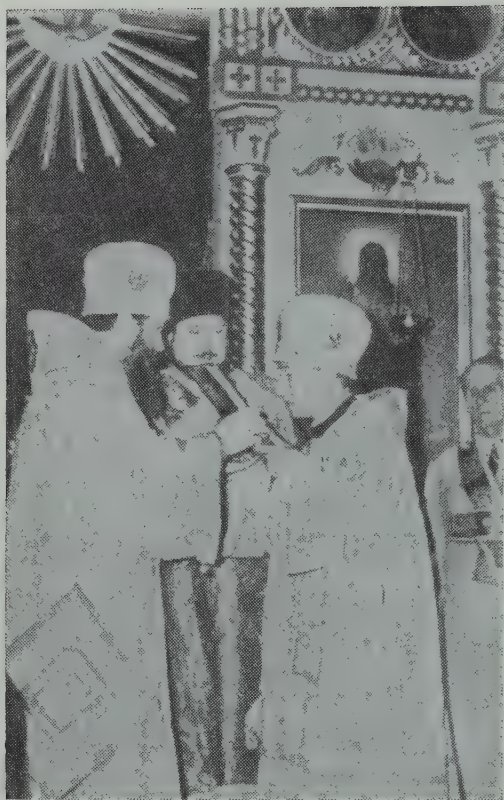
**The Diocese of Simferopol.** On January 14, the Circumcision of our Lord, the Feast of St. Basil the Great, Archbishop Leontiy of Simferopol and the Crimea conducted Divine Liturgy and, on the eve All-Night Vigil, in the Cathedral of the Trinity in Simferopol. This was indeed a memorable day for His Grace: it was twelve years ago today that the archbishop embarked on his episcopal service. After the Liturgy a festal moleben was conducted. The dean of the cathedral, in the name of the clergy and laity, warmly congratulated the archbishop, and a choir sang "Many Years" in his honour. His Grace thanked all those present for their common prayers. The parishioners who came up to kiss the cross greeted the archbishop cordially.

On January 19, the Feast of Epiphany (the Baptism of the Lord), Archbishop Leontiy celebrated Divine Liturgy in the cathedral. The Great Blessing of the Waters, according to tradition, was held in the yard. Numerous believers attended the service.

On February 15, the Meeting of our Lord, the archbishop celebrated Divine Liturgy in the Church of All Saints in Sevastopol. His Grace was joyfully welcomed by parishioners waiting for him with lighted candles. He was greeted also by the rector of the church, Archpriest Pyotr Kucheruk, and members of the church council. After the Liturgy a festal moleben with the blessing of water was conducted; the worshippers were aspersed with holy water. The choir sang devoutly throughout. Archbishop Leontiy delivered a sermon on the theme of the feast, and gave the worshippers the cross to kiss.

#### *Foreign Guests of the Diocese*

From March 16 to 19, Metropolitan Basilios Samaha of Haurant and the Arab Mountains (Orthodox Church of Antioch) stayed in the



**Archbishop Leontiy of Simferopol presenting Bishop Nikolay Sayama of Mozhaik with an icon of St. Nicholas in the Yalta Cathedral of St. Alexander Nevsky**

Crimea for cure and rest. He was accompanied by Bishop Serapion of Podolsk, the representative of the Moscow Patriarchate to the Patriarch of Antioch. On March 17, the 3rd Sunday in Lent, the Veneration of the Life-Giving Cross, Metropolitan Basilios, Archbishop Leontiy and Bishop Serapion concelebrated Divine Liturgy in the Simferopol Cathedral of the Holy Trinity. His Eminence Basilios administered the Holy Communion to the numerous communicants. After venerating the Cross, Archbishop Leontiy thanked the distinguished guest for the joy of the common prayers and expressed his hope that the metropolitan's visit would further strengthen fraternal relations between the Churches of Antioch and Russia and promote friendship between the Soviet and Arab peoples. In his turn His Eminence thanked the archbishop for the opportunity afforded him to pray together with the diocese's clergy and laity and expressed his confidence that the Soviet people's friendship and support would help the Arab peoples to uphold peace and independence. Then Metropolitan Basilios blessed the worshippers.

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From April 20 to 23, Bishop Nikolay Sayama of Mozhaik, the dean of the Moscow Patriarchate Podvorye in Tokyo, was a guest of the Simferopol Diocese. He was accompanied by Protodeacon Nikolay Dmitriev of the podvorye.

The guest was met by Archbishop Leontiy, Archpriest N. Dzichkovsky, Secretary of the Diocesan Board, and Archpriest M. Ryasanyan of the Simferopol cathedral. His Grace Nikolay visited the cathedral, where he kissed the altar, blessed the believers and then proceeded to Archbishop Leontiy's residence. The archbishop gave a dinner in honour of the guest.

On April 20, Easter Saturday, the two hierarchs attended All-Night Vigil and on Sunday celebrated Divine Liturgy in the Yalta Cathedral of St. Alexander Nevsky. They were greeted by parishioners holding lit candles. Assisted by numerous clergy the two hierarchs conducted the divine service in Church Slavonic, Japanese and Greek to the devout singing of the choir under Father Pyotr Krot.

After the Liturgy Archbishop Leontiy introduced the esteemed guest to the worshippers, thanked him for the prayerful communion and presented him with an icon of St. Nicholas, the Miracle Worker, as a gift from the Yalta believers. His Grace Nikolay thanked them for the attention and love accorded him, preached on the theme of the day and distributed the Artos to the believers. Meanwhile the congregation and choir sang Easter hymns. The next two days the guest spent acquainting himself with the historical and picturesque places of the Crimean Black Sea coast.

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His Holiness Patriarch Maksim of Bulgaria visited the diocese from May 15 to 17, 1971. He was accompanied by Metropolitan Pankraty of Stara Zagora, Chairman of the Ecumenical Department of the Bulgarian Orthodox Church, Bishop Nikolay of Makariopolis; Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye in Moscow; Protodeacon Vasilii Velyanov, Head of the Bulgarian Patriarch's Chancellery, and Archpriest Arkadiy Tyshchuk, Dean of the Russian Church of St. Nicholas in Sofia. The guests arrived in Simferopol from Yerevan in the morning and were met by Archbishop Leontiy of Simferopol and the Crimea, Archpriest N. Dzichkovsky, Secretary of the Diocesan Board, superintendent deans and rectors of several churches of the Simferopol and Dnepropetrovsk dioceses.

His Holiness Maksim and his party visited the Cathedral of the Holy Trinity. The cathedral clergy and crowds of believers holding lit candles and flowers joyfully welcomed the distinguished guests. Members of the church council presented His Holiness the traditional Russian bread and salt. Inside the cathedral, Patriarch Maksim was greeted by the rector, Archpriest N. Dzichkovsky, and then by Archbishop Leontiy. His Holiness thanked them for a warm, brotherly welcome and stressed the inviolable unity and brotherhood of the Bulgarian and Soviet peoples as well as the Churches of Russia and Bulgaria. Then His Holiness Patriarch Maksim of Bulgaria blessed the clergy and worshippers.

In the Yalta Cathedral of St. Alexander Nevsky Patriarch Maksim and his party were cordially and joyfully welcomed by numerous parishioners (see our inside covers—Ed.). The rector, Archpriest A. Kukharchuk, stressed in his address Patriarch Maksim's great inter-Church and peacemaking activity. After kissing the holy altar His Holiness addressed the worshippers, exhorting them to guard the holy faith and unity.



equathed them by the Lord, and to work for peace on earth, in conclusion he blessed the believers. On that same day the honoured guests viewed places of interest along the Black Sea coast. On the next day, May 17, Patriarch Makym and his party left for Kiev accompanied by Archbishop Leontiy.

**The Diocese of Tashkent.** On April 26, 1974, Bishop Nikolay Sayama of Mozhaïsk, Dean of the Moscow Patriarchate Podvorye in Tokyo, accompanied by Protodeacon Nikolay Dmitriev of the podvorye arrived in the diocese on a brotherly visit. His Grace was met at the airport by Archbishop Varfolomey.

On April 27, the eve of the 3rd Sunday after Easter, of the Blessed Myrrh-Bearers, Bishop Nikolay and Archbishop Varfolomey concelebrated All-Night Vigil, and the next day—Divine Liturgy in the Tashkent cathedral. His Grace Nikolay was accorded a solemn welcome with "Gloria" sung in his honour. At the archbishop's request, at the Little Entrance, Bishop Nikolay bestowed a genua upon the ecclesiarch of the cathedral, Hegumen Vissarion Makarov, awarded by Patriarch Pimen for his zealous service to God's Church and diligent fulfilment of his obedience. After a thanksgiving moleben Archbishop Varfolomey addressed the guest with words of greeting remarking that joint Eucharistic communion consolidated brotherly relations. In his reply His Grace Nikolay said that he was happy to visit the diocese and thanked Archbishop Varfolomey for the genuinely brotherly welcome.

On June 1, 1974, the Saturday of All Souls, Archbishop Varfolomey of Tashkent and Central Asia conducted Divine Liturgy and said an ecumenical panikhida in the cemetery church dedicated to St. Alexander Nevsky in Tashkent. On the Feast of the Holy Trinity, Pentecost, the archbishop officiated at Divine Liturgy and, on the eve, at All-Night Vigil in the Cathedral of the Dormition. At the Little Entrance, His Grace bestowed patriarchal awards—a pectoral cross upon Archpriest Vasiliiy Evdokimov, and a genua upon Archpriest Vladimir Kondratenko, both of whom are of the cathedral clergy.

Father Aleksandr Galtsev was awarded a kamelaukion by the archbishop.

After the Liturgy, Vespers with the reading of the kneeling prayers was conducted.

On June 3, the Feast of the Holy Spirit, Archbishop Varfolomey celebrated Divine Liturgy in the Tashkent Church of the Holy Trinity followed by asperges.

On June 8, the eve of the Feast of All Saints, the archbishop officiated at All-Night Vigil in the Cathedral of the Dormition, and on the feast itself, at Divine Liturgy in the Tashkent Church of St. Hermogen the Patriarch of Moscow. At the Liturgy His Grace bestowed upon Father Mikhail Kotlyarov, the rector of the church, a pectoral cross—a patriarchal award for Holy Easter.

The archbishop preached at every service.

**The Diocese of Tula.** On July 12, 1973, the Feast of Sts. Peter and Paul, Metropolitan Yuvenaliy of Tula and Belev ordained Protodeacon Nikodim Mironyuk priest during the Divine Liturgy celebrated in the Tula Cathedral of All Saints. On July 13, the Synaxis of the Twelve

Apostles, the metropolitan celebrated Divine Liturgy in the Church of the Twelve Apostles in Tula and ordained Deacon Aleksey Soloviev priest. On July 15, the 4th Sunday after Pentecost, His Eminence officiated at Divine Liturgy in the Church of St. Alexander the Martyr, of Cyprus in the village of Chentsovo. On July 21, the Feast of the Kazan Icon of the Mother of God, the metropolitan celebrated Divine Liturgy in the church dedicated to this icon in the village of Dubiki.

At the Liturgy Metropolitan Yuvenaliy ordained Valeriy Danilichev deacon. On July 22, the 5th Sunday after Pentecost, the metropolitan conducted Divine Liturgy in the Church of St. Nicholas in the village of Osinovo.

The Feast of the Transfiguration (August 19, the 9th Sunday after Pentecost) is the patronal feast of the Tula cathedral which has a side-altar dedicated to the Transfiguration. At the Divine Liturgy that day Metropolitan Yuvenaliy ordained Deacon Vasiliiy Fonchenkov, a referent at the Department of External Church Relations of the Moscow Patriarchate, priest.

On November 18, the 22nd Sunday after Pentecost, the metropolitan officiated at Divine Liturgy in the Cathedral of All Saints in Tula. On that same day all the worshippers celebrated the bicentenary of the cathedral with prayer. His Eminence read out a message of greeting sent on that occasion by Patriarch Pimen to the cathedral clergy and parishioners. On the recommendation of Metropolitan Yuvenaliy, a patriarchal award was granted to the cathedral clergy—the right to celebrate Divine Liturgy with the Holy Doors open until "Our Father..." At the service ardent prayers were offered up for all those who had taken part in the building of the cathedral and "Many Years" was sung. The divine service ended with the singing of the hymn "We praise Thee O Lord..." The metropolitan invoked God's blessing upon the worshippers. His Eminence sent a telegram of thanks to His Holiness in the name of the cathedral clergy, parishioners and on his own behalf.

At every divine service celebrated in the cathedral or in other churches, the metropolitan preached on the theme of the feast and called down God's blessing upon the believers.

**The Diocese of Ufa.** On February 10, the Sunday of the Prodigal Son, Archbishop Feodosiy ordained Deacon Leonid Vetrov priest, and Subdeacon Mikhail Sharobyrov—deacon at the Liturgy in the Ufa cathedral.

During the first week of Lent, Archbishop Feodosiy prayed and conducted divine services in the Ufa cathedral. On Wednesday and Thursday of that week, February 27 and 28, he read the Great Canon of St. Andrew of Crete in the churches of the Protecting Veil and of the Exaltation of the Cross in Ufa; he also preached on St. Ephraem Syrus' Prayer "Lord and Master of my life..."

On March 16, the eve of the third Sunday in Lent, the Veneration of the Life-Giving Cross, His Grace conducted the All-Night Vigil with the Carrying Forth of the Holy Cross in the Ufa Church of the Exaltation of the Cross. On the feast itself he celebrated Divine Liturgy there and preached on the words: "The Cross is the support of the faithful..." taken from an ecclesiastical hymn.



## On the Feast of the Nativity of the Blessed Virgin

*"O marvellous wonder! The fountain of life is born from the barren (Sticheron in the Einos)"*



eloved brothers and sisters, the Fall of our forefathers deprived the human race of the Divine and brought it Death. But the

Lord, through His ineffable love, did not leave them in their fallen state bereft of His providential care. When He passed judgement on those guilty of the Fall, He also promised that the Seed of the Woman would bruise the head of the serpent (Gen. 3. 15), that is, that One would be born of woman Who would free mankind from the power of the devil and save it from sin and death. Subsequently the Lord made a covenant with Abraham, promising him that he would be the father of God's chosen people. Having determined at the Pre-eternal Council to bring about the salvation of mankind from within this chosen people, the Lord prepared them over the course of many centuries through various prototypes and prophecies to receive the Messiah Who was to come, the Christ. The whole history of the Old Testament was directed to this one end, to prepare them to receive worthily the promised Saviour of the World. The best men of the race lived with burning faith in Him and hoped that He would be born of them or of their line.

And when the time came for His promise to be fulfilled, the Lord looked with favour upon a modest couple from among His chosen people, Joachim and Anne. They were people both pious and righteous, who loved God fervently, believing in the coming of the Messiah and hoping that He would soon appear. Though living in Nazareth, they often travelled to the Temple in Jerusalem, and spent much time in prayer. They zealous-

ly kept the law of the Old Testament as far as possible, offering a third of their income to the Temple, another third to the poor, and leaving only the last third for their own use.

The only thing which darkened the life of this righteous couple was the fact that the Lord had not seen fit to give them any children. Because of this they could not, as was considered in Old Testament times, be among the ancestors of the Messiah. Barrenness was moreover considered a disgrace among the ancient Israelites, and was regarded as God's punishment for particularly grievous sins. Because of their childlessness Joachim and Anne had to suffer much abuse, censure and mockery from those around them. Hearing themselves reproached for sins as the reason why the Lord had not granted them any children, Joachim and Anne were filled with an even greater humility and awareness of their unworthiness before God, and they carried out His commandments with greater zeal. At the same time they offered up fervent prayers that God should relieve them of the disgrace of childlessness, and give them the child that they longed for. And through all this they won God's favour. But time passed and the Lord did not hurry, so the prayers of the righteous pair remained for a time unanswered. The Lord had assigned this holy couple to a great and responsible task, and that is why He prepared them for so long by testing their faith and strengthening them in their virtue.

After fifty years of married life Joachim and Anne still did not have any children. But God's righteous chosen ones fell into neither depression nor despair and did not murmur against God.



ut wholly committing themselves to his divine will, continued in patience to offer up their fervent prayers.

It was when they were already elderly and natural childbirth was no longer possible that the holy couple were put to the final, most difficult test by God. The priest at the Temple, accusing Joachim of unworthiness before God because of his childlessness, refused to accept his offerings. This had such an effect on the pious man that he left the Temple, sorrowing grievously, and went into the desert, where he gave himself over completely to fasting, tears and prayer. His wife, the devout Anne, hearing what had happened and considering herself chiefly to blame for their childlessness prayed with bitter tears, promising that if they were granted a child that it would be consecrated to God.

The righteous pair spent forty days in prayer and fasting. This last trial, too, they bore worthily, not for a moment did they feel discontent, let alone complain to God. In this, as in the whole of their devout and righteous life, they showed the highest moral perfection attainable in the time of the Old Testament, and Joachim and Anne were considered by God to be worthy of the great destiny which was in store for them.

A heavenly messenger appeared to these chosen ones of God with the joyful tiding that their prayers had been heard and that they would bear a daughter of whom all men would rejoice. When the time was to come the angel's words came true, and Anne gave birth to a daughter, Mary, who was later to become the Mother of our Lord Jesus Christ.

These are the circumstances which preceded the birth of the Blessed Virgin solemnly celebrated by us today. It suited God's ineffable providence that She Who was to become the fountain of eternal life by bearing the Son of God and remaining a virgin should Herself be born from an elderly, barren woman. "O marvellous wonder! The fountain of life is born from the barren" sings the Holy Church today. This miracle preceded no other even greater one. One of the Fathers of the Church has this to say on the subject: "The Virgin Mother was born of a barren woman because it was through miracles that the way had to be

prepared for the one Good News, the first among miracles, moving gradually up from the lesser to the greater." And St. Andrew of Crete says: "If it is something extraordinary that a barren woman should give birth, is it not an even greater marvel that a virgin should do so? He Who is All and in Whom are All Things, as the Lord of Nature, had to perform a miracle in His grandmother, making her a mother though barren; then He went on to change the laws of nature in His Mother too, making the Virgin Mother while preserving Her maidenhood" (3rd sermon on the Feast of the Nativity of the Blessed Virgin).

Brothers and sisters, what is it that made the elderly and barren Joachim and Anne worthy to become the parents of the Mother of God? How did they earn the great honour of being instrumental in the Mystery of the Incarnation, by giving birth to this living Ark of God, this vital Dwelling of the Most High?

Parents play a direct part in the creation of the body of their children. And since body and soul are so closely interconnected, the moral condition of the parents has a great influence on the souls of their children. In the present case this fact had a particularly providential significance, for most important for the future Mother of God was the moral state of Her parents, what filled their minds and hearts, and to what all their efforts were directed.

As we have said, Joachim and Anne were both devout and righteous. It was a firm, unshakable faith in God, an undoubting hope in the promised Messiah, the Christ, that He was soon to come, a great and sincere love for God and their fellowmen together with total devotion to His holy will that filled the souls of these two chosen saints of God. Their will was directed towards fulfilling the law of God zealously and unwaveringly. But even that was not all. They acquired merit for their souls in the way they bore the hard trial of their childlessness. For in the fifty years they had suffered the abuse and mockery of others, they sought consolation and joy only in fervent and unceasing prayer. This long and persistent praying gradually penetrated their whole being, elevating their souls all the higher and making them unto the likeness of God. It helped the

righteous Joachim and Anne to bear the trials sent them by God to the end, and put the final touch to that moral perfection which made them worthy to give birth to the Mother of God.

Brothers and sisters, what conclusions can we draw for ourselves from what has been said? We are all, like Joachim and Anne, barren in the spiritual sense. We do not bear the spiritual fruit which, according to the Word of God, is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance (Gal. 5. 22-23). But if these holy saints grieved continually at their barrenness and prayed fervently for it to pass, there are many of us who do not do so: some through negligence, others through spiritual laziness, and there are others who consider themselves so far gone in their spiritual barrenness that they have lost hope that they might ever be healed of it, forgetting that *The things which are impossible with men are possible with God* (Lk. 18. 27).

Let us then, dear brothers and sisters, follow the example of the holy and righteous Joachim and Anne. Let us, to pray fervently and incessantly to God that He heal us of our spiritual barrenness and grant us the fruit of the Spirit. And let us not give way to depression and despair if He does not give us at once that which we ask of Him—for perhaps the Lord will test us, too, over a long period—but let us instead continue praying even more boldly. Believe me, my dear ones, that if this is what we desire, the Lord will deliver us from our spiritual barrenness as He delivered the righteous Joachim and Anne of theirs, and will grant us the fruit of the Spirit with whose help we will reach the moral perfection that will make us worthy to share in the eternal bliss of the Kingdom of Heaven along with Sts. Joachim and Anne and their Most Blessed Daughter. Amen.

Archpriest NIKOLAY SMIRNOV

## For the Nineteenth Sunday after Pentecost

*And as ye would that men should do to you, do ye also to them likewise* (Lk. 6. 31)



Today's Gospel, dearly beloved brothers and sisters, speaks of our Christian obligations to one another and towards all those around us.

*And as ye would that men should do to you, do ye also to them likewise* (Lk. 6. 31) is what Christ the Saviour teaches us. This precept of our Lord Jesus Christ is a rule with which we should all be familiar. In our relationships with others in this life we should always make it our guiding principle. Who among us would not wish to be treated by others straightforwardly, sincerely, affably and kindly, and who would not wish everyone to be loving and merciful towards him and to look upon his faults and actions with indulgence? The nature God gave us is such that we love all that is good, kind and beautiful and turn away from that which is evil and ugly. And when we are treated well we are contented, calm and at peace within. When, on the other hand, we are treated badly,

when people regard us coldly, without affection, unkindly or with contempt when they offend us, oppose us or do us wrong, then we are discontented, irritated and upset, and we grieve within ourselves. The same goes for the way we treat others; we call forth the same unpleasant feelings in them.

Much depends in this life upon our actions and our relations with one another. It is upon the basis of mutual trust, mutual help, tolerance, kindness and love that we build a good, peaceful and happy life, and it therefore follows that if relations amongst us are distorted and actuated by enmity and anger, then there will be no love and peace, and consequently no calm, quiet life for us. That is why Christ teaches us to treat others as we would wish them to treat us. He teaches us to love one another. *A new commandment I give unto you, He says, That ye love one another; as I have loved you, that ye also love one another* (Jn. 13. 34).



God is the source of love and peace. His Gospel is summed up in two commandments: to love God and to love our neighbour. He who neglects to keep these commandments has no real love for him.

For people to treat us well we must start by treating them well ourselves, giving them the attention that is their due with sympathy and tact. What we wish for ourselves we must wish for others. That which we do not wish and do to ourselves we must also not wish and do to others. *Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given to you;...* says our Lord. *For with the same measure that ye mete withal it shall be measured to you again* (Lk. 6. 38).

As the criterion in our relations with those around us we must take love, respect, responsiveness, kindness and intelligence.

We all have our faults. We all sin and it is natural for all of us to make mistakes or do wrong. And what can make us aware of our faults, if not love? Who can forgive us, if not the one who loves? For we, as St. Paul puts it, *suffereth long, and is kind... vaunteth not itself, is not puffed up... is not easily provoked, thinketh no evil... beareth all things... endureth all things* (1 Cor. 13. 4-7). It is *the end of perfectness* (Col. 3, 14). Apostle Paul begs us to be tolerant towards one another, *with all lowliness and meekness, with longsuffering, forbearing one another in love* (Eph. 4. 2). *Let all your things be done with charity* (1 Cor. 16. 1), he exhorts us.

Christian love preached by Christ and His Apostles is a thing of strength whose effects reach far and wide, even as far as those who offend and insult us or make us ill. All men are brothers—one to another. “We are all related through our earthly birth and our hope of inheriting the Kingdom of Heaven,” says St. Augustine. We are all made in the image of God and are the children of one and the same Heavenly Father Who created man and started the human race, and maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Gen. 1. 26-27; Mt. 5. 45; Acts 17. 26-28).

Our Lord Jesus Christ came down to earth for love of men. He taught men to love. And He, the true sacrificial Love, offered Himself to save men. Though innocent He suffered for the guilty, prayed for His enemies on the Cross and forgave them. This is the greatest incentive for us to love all men, good or evil, and to be an example of goodness to them.

To love those who offend us means to answer their insults, their enmity and their evil not with insults, enmity or evil but with kindness and goodness. He who loves his offender loves not his evil deeds but the man himself, his soul, in other words, all that is good in him. He grieves over his evil deeds and tries to help him to improve, to turn to the way of virtue, praying that this should come about.

We can overcome our offender or insulter only through goodness—through tolerance towards his weakness, kind words of reason, humility, patience and forgiveness. “Just as fire is quenched not by fire,” says St. Tikhon of Zadonsk, “so anger is conquered not by anger but by meekness and love, and often the most truculent of enemies soften and make their peace.”

Love for those who offend us is incomparably greater than ordinary human love. It is, in the words of St. Demetrius, Metropolitan of Rostov, “a supernatural virtue, surpassing human nature.” Such love is valued highly in the eyes of God for, as the fulfilment of Christ’s commandment, it is always connected with the desire, the good intention and the readiness, to help one’s offender to improve.

In Holy Scripture we find many examples of love for one another, of good mutual relations among men, and of indulgence towards the faults of others. *And the multitude of them that believed*, it says in the Acts of the Apostles, *were of one heart and of one soul...* (Acts 4. 32). They were of one family, as it were, and united by a great love. Each one made up for his neighbour’s weakness by mutual meekness and tolerance. They referred to each other only as “brothers in Christ.” They all knew and felt their spiritual relationship through their faith in the one Lord, Jesus Christ, *...neither said any of them that ought of the things*

*which he possessed was his own, the Acts go on, but they had all things common... and great grace was upon them all. Neither was there any among them that lacked... and distribution was made unto every man according as he had need (Acts 4. 32-35).* The purity and holiness of the life of the first Christians were exemplary. They were always meek and patient towards one another and even towards those who did not believe in Christ. Such people they brought to Christ through their strong and selfless love, their holy lives and their exemplary family and social life. Such is the strength of Christ's love.

How many more examples of this holy love are to be found in the lives of those saints renowned for their faith and piety, those who found favour with God! The saints of Christ's Church are those who watched most closely over the cleanliness of their hearts and souls, those good men and women who kept the commandments of Christ and carried His spirit within them, and were able to love their neighbour in full measure whoever he might be. Humble and peace-loving themselves, they knew that without humility, the awareness of our unworthiness before God, true love is impossible. For the man of humility cannot be offended by his neighbour—he accepts everything as his desert, as something sent to him by God to increase his knowledge, cleanse his soul of sin and for his salvation. The saints bore personal insults with patience and taught others to do

likewise. They prayed to God to reconcile enemies and soften their hearts, and God reconciled them.

In one of the old patericons it recounts how a monk in a certain monastery, offended by another, came into the cell of his starets and said: "Father, I am grieved." The starets asked, "Why?". "My brother has offended me, and a demon torments me to take my revenge," replied the offended monk. The starets said: "Listen to me, my child, and God will relieve you of this passion. To make your peace with your brother go to your cell and be silent, and pray very hard to God for him who has offended you." The monk did as he was told, spending seven days in prayer and silence. And God softened their hearts, and they made their peace.

Brothers and sisters beloved in Christ, let us fill our hearts with the love of Christ for all our neighbours, and let us always be guided by it in our relations with others. Let us pray to God to soften and warm our hearts with His sacred love, begging that this holy sentiment reside within us always and that it may never diminish.

May the example of the love of the saints for all men inspire each of us with mutual love, kindness, sympathy, forgiveness, respect, and a truly brotherly attitude to one another. *And as ye would that men should do to you, do ye also to them likewise (Lk. 6. 31).* Amen.

Archpriest ALEKSIY GLUSHAKOV





# PEACE MOVEMENT

## MEETING IN PRAGUE

From May 8 to 9, 1974, a meeting was held in Prague between delegations from the Conference of European Churches (CEC) and the Christian Peace Conference (CPC). Members of both delegations participated in various capacities in the CEC "Nyborg-VII" Assembly in Engelberg, Switzerland, was held from September 16 to 23, 1974.

Theme of the Assembly was "Act on the Message — Unity in Christ and Peace in the World."

The delegations were headed by the respective general secretaries of the two organizations, Dr. Karoly Toth (CPC) and Dr. Glen Garfield Williams (CEC). The CEC delegates were guests of the CPC.

The purpose of the meeting was to exchange views on the principal theme and prepare materials for the "Nyborg-VII" Assembly, for a better prepared and informed participation in the event. This detailed discussion of the Assembly theme led to mutual exchange of information on future development of both organizations. A general conviction was expressed that the existing cooperation between the two bodies could and should be developed further.

Insofar as peacemaking is basic to the work of both organizations, despite differences in

their structure and method of work, attention was given to specific peace problems in Europe, as a result of the discussion of the theme of the Assembly's second section: — "Peace in the World." The delegates were of the opinion, that every opportunity should be sought for coordinated theological studies on questions relating to peacemaking which may be carried out by the Churches, and that both organizations should do everything possible to stimulate and sustain Christians and Churches in their service to society.

Welcoming the improvement in the political atmosphere in Europe, as a direct result of actions aimed at detente, the delegations expressed the hope, that in spite of numerous obstacles, the Conference on Security and Cooperation in Europe would end successfully as soon as possible, and that the Churches would play their part in the process of developing new relations among nations of differing social systems in Europe.

On the evening of May 8, Dr. Karel Hruza, Director of the CSSR Department for Religious Affairs, with his immediate colleagues, gave a dinner in honour of both delegations.

## COMMUNIQUE

### of the CPC Theological Commission Meeting in the Netherlands

At the invitation of the Dutch Regional Committee of the Christian Peace Conference, the Theological Commission met in de Tiltenberg, Vogelenzang, from May 17 to 20, 1974. Thirty representatives from 17 countries participated. The Commission dealt with the main theme: God's command to man to cultivate and preserve the earth — and what this involves in the struggle for peace." Prof. Dr. C. Baeta of Ghana, delivered the speech on the main theme. The reports on the sub-theme "Liberty from anti-communism is liberty for joint anti-imperialist

struggle for peace" were delivered by Hieromonk Iosif (USSR) and Prof. Dr. Rosemarie Müller-Streisand (GDR). Father Paul Verghese (India) spoke on the sub-theme "Justice from the international point of view and justice according to Christ."

Lively discussions on the reports revealed valuable aspects of the future work on theological questions in the movement. Reflections on the CPC contribution to contemporary international discussion on human rights as well as the theological contribution to the forthcoming 5th Ge-

neral Assembly of the World Council of Churches were also considered and debated upon.

The Commission worked under the chairmanship of Prof. Dr. K. Gabris (Bratislava, CSSR). The members of the Commission met their Dutch colleagues of the CPC for a discussion. Experiences were exchanged on the basis of the report made by the CPC General Secretary, Dr. Karoly Toth (Hungary) on the theme "The Theological and Ecumenical Significance of the CPC," and the report of Dr. G. H. ter Schegget, Doorn, on "Freedom for Socio-Political Service to the Community." Prof. Dr. L. Pakozdy (Hungary), conducted a Bible study on Chapters 1 and 2 from the Genesis.

The Commission was welcomed by Prof. Dr. A. Rasker (Leiden), who spoke on behalf of the CPC President of the Dutch Regional Committee,

Dr. J. W. F. Gottschalk. On Sunday, May 19, many of the Commission members attended services and preached in Dutch churches of various confessions.

The Commission expressed its cordial love and friendship in a congratulatory telegram sent to the CPC President, Metropolitan Nikodim.

The Commission thanked the Dutch Regional Committee and Adrienne van Melle-Hermans, the CPC International Secretary and the Secretary of the Dutch Regional Committee, for the invitation and excellently organized meeting.

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The Russian Orthodox Church was represented by A. I. Osipov, docent at the Moscow Theological Academy and member of the CPC Theological Commission, as well as Hieromonk Iosif Pustoutov.

## C O M M U N I Q U E

### of the Subcommittee on European Security of the CPC International Commission

The Subcommittee on European Security of the CPC International Commission met on May 28-30, 1974, in the Josef Hromadka House in Stolberg-Zweifall (FRG) with 15 members from various European countries attending under the chairmanship of Klaus Ehrler, Secretary of the CPC International Commission. The session was opened by the Rev. Eltester, member of the Synod Presidium of the Aachen Evangelical District and by Dr. Karoly Toth, the CPC General Secretary.

The main theme of the session, "Political Detente in Europe and Counterforces," was dealt with under the following aspects: "The 2nd Round of the Conference on European Security and Cooperation," pertaining to which the Rev. Heinrich Werner, the CPC International Secretary, gave an introductory report; and Gunnar Matthiesen (FRG) read a paper introducing the subject, "The Vienna Talks on Mutually Balanced Reduction of Armed Forces and Weapons." Europe's present situation was analysed in contributions made by—Prof. G. Bassarak (GDR) on new tendencies in European policy; J. Zabrowski (Poland) on problems of national sovereignty in respect to European security; K. Ehrler (West Berlin) on anti-Communism and fascist regimes in Europe; the Rev. V. Stepanek (CSSR) on justice in the Third World and European detente, and Dr. W. Bredendiek (GDR) on the problem of exchanging ideas and information.

The dealings of the Subcommittee were viewed through the prism of CPC's obligation to contribute to the mobilization of public opinion towards the implementation of the policy of peaceful coexistence, detente and cooperation in Europe. The Subcommittee expressed its view that in the interest of all peoples and nations of Europe the negotiations carried on by the Conference on European Security and Cooperation must be successfully concluded and followed up by full implementation of the resolutions adopted. This should open a new period of peaceful coexistence and cooperation in Europe despite the fact that there are social, political and ideological differences on the continent. There is no doubt that the positive results of the Conference on European Security and Cooperation will have a favourable influence on the Vienna Conference on Mutually Balanced Reduction of Armed Forces and Weapons in Central Europe. The Subcommittee believes, that the step should be considered as the Conference's initial European contribution towards a universal and sustained policy of disarmament.

The Subcommittee pointed out that for the first time in Europe's history filled with wars and crises, an optimistic perspective is opening up before the European peoples inviting them to proceed towards a new life of irreversible security and cooperation. This is due in large measure to the increasingly forceful and coordinated struggle of the daily growing peace forces,



se friendly cooperation has gained new im-  
s since the World Congress of Peace Forces  
Moscow. The successes achieved so far  
ugh the policy of detente, peaceful coexis-  
e and cooperation must be cemented in such  
ay that this advance towards a new epoch  
peace becomes irreversible.  
ie example of a successfully implemented  
eful coexistence in Europe of states with  
ering social systems and ideological outlooks  
ht have a positive impact on political devel-  
ments in other parts of the world.  
en recommendations were made by the Sub-

commission to aid the CPC leading bodies in  
their further work to strengthen the policy of  
European security and cooperation.

The participants in the Subcommittee session  
on European Security expressed their heartfelt  
thanks to Mrs. Anneliese Neumärker, curatrix of  
the Josef Hromadka House, for her warm hospi-  
tality.

\* \* \*

Father Mikhail Turchin, the editor of the "Voice  
of Orthodoxy" issued by the Central Europe-  
an Exarchate, represented the Russian Orthodox  
Church at the session.

## COMMUNIQUE

### of the CPC International Secretariat Session in Finland

he International Secretariat of the Christian  
ce Conference met in Espoo, near Helsinki,  
n June 4 to 8, 1974, on the invitation of the  
nish Preparatory Committee. The opening  
yers were led by Bishop John Vikström. The  
ernational Secretariat was welcomed by Pro-  
or Heikki Waris, who is a member of the  
C Working Committee. The formal opening  
attended by a large number of guests, in-  
ing General Secretary Richard Töttermann  
n the Ministry of Foreign Affairs, representa-  
s of the World Council of Peace, the Peace  
nittee of Finland, the Ecumenical Council  
Finland, and numerous other representatives  
Churches in Finland.

he International Secretariat was invited to  
guesthouse of the Ministry of Foreign Af-  
s of Finland where they talked about the pre-  
situation and the progress made in the 2nd  
se of the Conference on Security and Coope-  
on in Europe held in Geneva, and about pre-  
ations for the 3rd phase which will take  
e in Helsinki with Mr. Jaakko Blomberg, an  
ert from the Ministry of Foreign Affairs.

discussion of the report by Dr. Karoly Toth,  
CPC General Secretary, who chaired the ses-  
, centred around two main points: firstly,  
problems and tasks relating to security and  
eration in Europe posed by the Conference  
Security and Cooperation in Europe to the  
C, and secondly, detailed investigation into  
situation in Chile and, primarily, the con-  
tation that the Christian Peace Conference can  
e towards securing justice and freedom for  
housands of prisoners and the 29 prominent  
oners now threatened with an unjust trial.  
he report continues to say that "new perspec-  
are opening up for cooperating with the  
istians of Africa... with regard to... the clear-

ly formulated programme of the All Africa Con-  
ference of Churches against colonialism and im-  
perialism." The same applies to the Christian  
Peace Conference's work in Asia.

The International Secretariat came to the con-  
clusion that all means must be employed to make  
the process of detente in Europe irreversible, to  
secure the results already achieved by the po-  
lity of detente and to bring the 2nd phase of  
the Conference on Security and Cooperation in  
Europe to a successful close according to sche-  
dule in order that the 3rd phase might begin as  
soon as possible in Helsinki. It was also very  
important to point out that the successful  
conclusion of the work of the Conference on Securi-  
ty and Cooperation in Europe would merely mark  
the beginning of productive efforts for security  
and cooperation in Europe in a spirit of peace-  
ful coexistence; thus, the establishment of a fol-  
low-up body would be of the foremost importance.

The International Secretariat expressed its  
conviction that the Chilean Junta must be forced  
from various sides to cease regarding human  
rights as a farce and that it was also important  
to ensure that the Chilean people were provided  
with every kind of material assistance from out-  
side.

The International Secretariat received reports  
on the different worldwide activities of the vari-  
ous organs, member-Churches, regional commit-  
tees, and workers of the Christian Peace Con-  
ference. From them it was evident that the peace-  
making of the Christian Peace Conference had  
achieved a broader dimension since the World  
Congress of Peace Forces in Moscow in 1973.

Greatest attention was paid to preparatory  
work for future tasks such as plans for intensi-  
fied cooperation with ecumenical bodies, the con-  
tent and organization of the coming session of

the International Secretariat in Cuba, of the Working Committee in Madagascar, and the Asian Christian Peace Conference, scheduled for Kottayam, India, from January 8 to 13, 1975. For the first time, a Christian peace Conference is to be held in Asia, in Kottayam, Kerala, the main theme of which will be: "Joint Struggle for Peace and Justice — the Role and Responsibility of Christians in Asia." The International Secretariat approved the plans for continuing the work of the Moscow Congress of Peace Forces. The new phase of worldwide cooperation of peace forces which was introduced by this Congress is having a good effect on the work of the Christian Peace Conference.

In connection with the International Secretariat

session in Finland, the General Secretary of the Christian Peace Conference, Dr. Karoly was received by Prime Minister K. Sorsa. Archbishop Martti Simojoki. He also paid a visit to the offices of the World Council of Churches in Helsinki where he was received by R. Chandra, the General Secretary.

The International Secretariat thanked the Finnish hosts for the invitation, and for the many opportunities they had provided for exchanges of views, informative meetings, and for the excellent working conditions.

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The Russian Orthodox Church was represented by Hieromonk Iosif Pustoutov, a member of the CPC International Secretariat.

## A Minister's Peacemaking Service

**T**he Gospel of Christ's Kingdom has been preached on earth for nearly 2,000 years now. Times pass and change, so do people, but the Truth, which the Incarnate Son of God had brought to earth, remains unchanged. Our Lord Jesus Christ was the One to begin the service to peace. The Holy Apostles continued this service. The ministers of the Church continue it up to this day thanks to uninterrupted succession. That is why the minister's service, in the name of salvation of the people who believe in the Crucified and Resurrected Son of God, is the continuation of the service begun by the Chief Shepherd Himself.

The minister is the closest servant and successor on earth to the work of the Son of God, the Reconciler. "Christ is our peace," the Apostle says. He "*preached peace to you which were afar off, and to them that were nigh.*" (Eph. 2. 14, 17). The Saviour's life on earth started with the proclamation of peace (Lk. 2. 14). And His service ended with the glad tidings of peace (Jn. 14. 27).

The commandment of peace and love found response in the hearts of Christ's followers. The First Christian Church was, as it were, a kingdom of peacemakers, outside were passion, enmity, and malice, but inside, in the midst of her members, reigned the spirit of peace, selfless love and mutual fraternal benevolence. "The churches", it says in the Acts of the Apostles, "*rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord...*" (9. 31).

Christians strove to live in peace. The Apostles often reminded them of this. St. Paul taught: "*And be at peace among yourselves.*" (1 Thess. 5. 13).

"*Blessed are the peacemakers*", the Saviour teaches (Mt. 5. 9). Peacemakers are not those who have a peaceful or a peace-loving feeling. They are also those who act energetically for the sake of restoring peace, and who direct their efforts towards the preservation and spreading of peace on earth. The peace, which Christ brought to people, is based not on reconciliation with evil dominant in the world or with the power of sin, but on the extermination of evil through unceasing struggle with it. A minister's heart must burn with the desire and aspiration to create and preserve peace among people, to support, in every possible way, the universal concern for disarmament so that the prophecy may be fulfilled: *And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more*" (Is. 2. 4).

Supreme happiness in private or public life is achieved only in conditions of peace. Tranquil work, and creative endeavour are possible without peace. "Peace is the mother of all blessings," writes St. John Chrysostom, "the foundation of all joys and the source of all successes."

According to St. Gregory of Nyssa, the preparation for peace is the highest of all human aspirations. He says: "Of all pleasures people desire, is there anything sweeter than a life of peace?"



peace? Anything that you might describe as pleasure in life, brings pleasure only when it comes with peace. Let there be everything that is of value in life: riches, health, wife, children, home, relatives and friends... but what good are all these without peace? Thus, peace is not only a pleasure in itself for those who take pleasure in it, but it also makes the other blessings of life sweeter."<sup>2</sup>

The idea of peace is close to all people of whatever nationality they may be, or whatever their status in society. The idea of peace is inherent in all religions, for the basic reason that all people have been "*made of one blood*" (Acts 17: 26), and, therefore, are naturally called upon to be brothers and to live for each other in mutual service and selfless love.

Mutual understanding, cooperation, friendship and love can form the foundation of peace. Peace is not only the outward expression of love, but the practical implementation of it as well. "*Great peace have they which love thy law,*" says the Psalmist (Pss. 119, 165). People whose hearts are filled with egoism, desire for wealth, hate, enmity and other passions, can never form a peaceful society, because the tempest in their hearts will surely generate a storm outside — a clash of interests, fights and quarrels. Outer peace cannot be stable and firm without inner peace. "Of what use is outer peace for man," says St. John Chrysostom, "when his soul is raging... walking about as a common enemy of mankind carrying within himself war and innumerable quantities of spears and swords?"<sup>3</sup>

The ministers of Christ's Church are faced with a sacred task — to take an active part in the work of the peace forces which are striving to transform inter-relations among peoples and nations in the spirit of mutual understanding, unanimity, fraternity and peace. But, first of all, the minister must preserve, nurture and strengthen the blissful state of Christ's peace in his own soul: peace in his own heart and conscience; that peace which is disturbed neither by the struggle of passions, nor by hostility towards men, nor by doubts in the beneficent and salutary Providence of God. For this he must have great spiritual strength. He must not only renounce self-love, but must steep himself in the spirit of Christ's teachings and absorb the spirit of Christ's love. A minister's peacemaking activities will only bear rich fruit when he himself becomes an integral personality, i. e. when his life will be in Christ and with Christ, when his soul, his personal qualities will "*shine before men*" (Mt. 5. 14-16).

A pastor lives in the society in which his flock abides. While serving men selflessly and

helping them in their best aspirations, he must guide them "*into the way of peace*" (Lk. 1. 79), and consistently reveal the essence of peacemaking to them, and awaken them to it. Any breach of peace in relations among people should be the minister's concern and make him resolute in the immediate restoration of peace. The pastor's service to peace may be well expressed in the words of His Holiness the late Patriarch Aleksiy: "To thirst for peace and fraternity," he said, "is man's natural quality. And our religious duty, our human consciousness induce us to kindle this innate feeling and aspiration, and to struggle against everything that bars the way to its realization in the nations' everyday life, against everything that acts in our time as a source of international tension, that creates an extremely complicated situation in the world."<sup>4</sup>

A minister of Christ's Church must educate believers in the spirit of peace and friendship among nations, strengthen, support and develop every good initiative in this direction. According to Dr. Ivan Panchovsky, a contemporary Orthodox theologian, peace which is not fortified today, may be difficult to preserve tomorrow, and the day after tomorrow it will surely be violated. "An atmosphere constantly accumulating storm clouds," he writes, "will get oversaturated with electric energy; then the clouds will begin to collide, lightning pierce the skies, thunder roar through the heavens, and the storm will break at last. It will be impossible to stop it then. The accumulated energy must be spent. And only then will we be able to rejoice in the calm and quiet. The same is true of the spiritual atmosphere. When it becomes filled with passion and unrest, enmity and hostility, misunderstanding and hate, ill-will and malice, lie and malevolence, then nations reach complete discord and war results. Christ, the Divine Peace-lover and Peacemaker, knew this law well, that is why He advised us: "*Agree with thine adversary quickly, whiles thou art in the way with him*" (Mt. 5. 25)."<sup>5</sup>

Today Christians in every part of the globe are striving, together with other men of good will, to do their bit in the common cause of establishing peace, goodness and justice on earth. The voice of religious leaders have sounded at many peace congresses, assemblies and conferences. The Russian Orthodox Church has taken an active part in them. Under her initiative representative forums of delegates from Churches and religious associations in defence of peace were held in Zagorsk in May 1952 and in July 1969.

A meeting of religious figures, participants in the World Congress of Peace Forces in Mos-

cow, was held in the Trinity-St. Sergius Lavra in October 1973. They were religious leaders from many countries of the world, who bore witness to their faith, their moral conviction, and their active call to create peace on earth. His Holiness Patriarch Pimen said: "The establishment of peace among nations requires the united efforts of all men of good will. Peace and international justice necessitates constant concern and protection. Since the power of evil exists in this world, we must counteract it with the power of peacemaking."<sup>6</sup>

The resolution of the problem of peace calls all men of good will to greater activity and exertion of effort. Therein lies the duty of the minister of Christ's Church—to take an active part in this important cause and promote its success in every possible way. As the community's spiritual leader, the pastor is well aware what the lack of peace among people may bring to mankind. He knows the grief and suffering World War II inflicted upon our people. Bishop Pimen of Saratov and Volgograd, said at the Zagorsk conference of representatives of Churches and religious associations held in 1969: "During divine services, the names of thousands of men, who fell during the heroic defence of Stalingrad, are read from the memorial lists. I still witness the deep grief of their relatives."<sup>7</sup> The horrors of the past war are still fresh in men's minds. This year saw the 35th anniversary of the beginning of World War II which surpassed in cruelty anything mankind had ever seen. Tens of millions of people perished in this massacre. And ministers, together with all Christians and men of good will, must spare no effort to prevent these horrors ever happening again. As the Rev. Martin Luther King, the prominent American religious leader who gave his life for peace and justice, said, "we must be good Samaritans to all those who lie wounded along our road. We must understand at long last that the road to Jericho must be re-built so that men will not be endlessly falling into the hands of robbers and will not be beaten to death by them, i. e. relations among nations must be built in such a way that all controversial questions are solved only through negotiation."<sup>8</sup>

The 25th anniversary of the First World Congress of Peace Partisans in Paris was celebrated

on a broad scale in 1974. Already at that Congress, the Russian Orthodox Church had addressed an appeal to all the Orthodox Sister Churches to raise their voices against all attempts and actions directed at violating peace. "The Russian Orthodox Church," said Metropolitan Nikolay of Krutitsy and Kolomna at this Congress, "from the bottom of her heart, joins her voice to the demonstration of the will for peace and prays for the success of this initiative... She blesses honest people the world over, who desire that man be a brother and not a beast. She blesses all who thirst after truth, humaneness and peace, and who conduct an active struggle for peace, national independence and honest cooperation among nations. The Russian Orthodox Church believes that truth and peace will triumph!"<sup>9</sup>

Our Church exerts major efforts to educate worthy pastors of the Church in the spirit of faithfulness to the Church teaching, love for the Motherland and defence of the interests of universal peace. His Holiness Patriarch Pimen speaking on Graduation Day at the Moscow Theological Academy, June 14, 1973, stressed these concerns of the Church for the pastors' spiritual makeup, "a pastor should never forget that he must be a sincere patriot of his Motherland, a zealous champion of peace, to be at one with the people of his country, and educate his flock in this spirit. And the God of love and peace will be with you."<sup>10</sup>

## NOTES

<sup>1</sup> St. John Chrysostom. Works, Vol. XII. Petersburg, 1906, p. 1328.

<sup>2</sup> St. Gregory of Nyssa. Works. Part II. Moscow, 1861, pp. 455—456.

<sup>3</sup> St. John Chrysostom. Works, Vol. V. Petersburg, 1899, p. 33.

<sup>4</sup> For Cooperation and Peace Among Nations. Conference of Representatives of All Religions in the USSR. Zagorsk, July 1969, p. 75.

<sup>5</sup> Dr. Ivan Panchovski. Life and Happiness in the Christian Light. Sofia, 1957, p. 295.

<sup>6</sup> «JMP», 1973, No. 12, p. 9.

<sup>7</sup> For Cooperation and Peace Among Nations. Moscow, 1969, p. 30.

<sup>8</sup> Ibid., p. 102.

<sup>9</sup> The Russian Orthodox Church in the Struggle for Peace. Moscow, 1950, p. 18.

<sup>10</sup> «JMP», 1973, No. 7, p. 9.

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Docent at the Moscow Theological Academy





## A Living Monument of Eternal Gratitude and Love to Our Brother Liberators

**B**rothers and sisters beloved in the Lord, today this majestic House of God has gathered us for spiritual celebration. The Bulgarian Orthodox Church honouring the heavenly patron of her Patriarchal Cathedral, St. Alexander Nevsky, and in marvellous, prayerful accord, is celebrating the feast together with her Sister, the Russian Orthodox Church, because the noble Grand Duke Alexander issued from the depths of the Orthodox Russian people. His exploit is an ornament in the spiritual heavens of his great homeland, he has immortalized with his name, too, the greatest memorial temple in his honour in eternally grateful Bulgaria, so as to shine as a true pearl of our ancient and ever young capital, Sofia.

More than seven centuries separate us from the era when the Grand Duke Alexander of Novgorod was born and worked for his people, but his name will be remembered from generation to generation, for true heroes of the spirit endure through the ages.

The son of Yaroslav Vsevolodovich, Prince of Vladimir, and of a devout mother, Feodosiya, a descendant of St. Vladimir Equal to the Apostles, the baptizer of the Russian people, young Alexander, in the words of the chronicler, was distinguished by wisdom, courage, physical strength and beauty, love of truth, compassion and true Christian piety. Historical testimony of the time notes that from youth he loved Christ and hated unrighteousness; he delighted in ecclesiastical singing, and his soul thirsted for the pre-

cepts of the Holy Fathers; all-night vigils and secret prayers to God were the true pleasure of his God-loving soul." Providence marked him out, scarcely sixteen years old in 1236, to stand at the head of the Novgorod principality in times difficult for his people. Dwelling in the unbounded Russian land, the peace-loving Slavs and the fruits of their labours were repeatedly the object of invasion and plunder by ambitious neighbours. In 1240, Swedes attacked the Novgorod principality—they were crushed by young Prince Alexander on the banks of the Neva, from whence he was called "Nevsky." Two years later, in 1242, with unexampled bravery he defeated the German knights on the ice of Lake Chudskoye, thus saving his Motherland from ruin and slavery. He led his warriors to battle with firm belief that God is not in strength, but in truth, and he conquered. The words of the sainted prince, hammered in his iron shield, retain their significance: "He who comes to us with a sword shall perish by the sword." These recall the words of Christ to Apostle Peter: *Put up again thy sword into his place: for all they that take the sword shall perish with the sword* (Mt. 26. 52). St. Alexander Nevsky's warning has been, literally, prophetic for all those who have tried to subdue with the sword the boundless Russian land, for truly God is not in strength, but in truth.

Firm in his forefathers' Orthodox faith, Alexander Nevsky honourably rejected the proposal of Pope Innocent IV that Alexander adopt the Roman Catholic confession. Alexander responded to the Pope's ambassadors: "We know the truth of the right faith taught us by the Holy Apostles, and we do not wish to accept your teaching." Prince Alexan-

Sermon delivered in the Patriarchal Cathedral St. Alexander Nevsky in Sofia on its patron-feast, November 23, 1973.



**St. Alexander Nevsky**

A painting by V. E. Savinsky (20th century)

der had to display great energy, firmness and courage, tact and ability in order to maintain the unity of his people and their faith in Christ in view of the raids of powerful Tartar Khans. Once, when Alexander Nevsky came to the Golden Horde for negotiations with Batu, the Tartar priests tried to force him to worship idols. The valorous prince addressed the Khan: "I respect you, because God chose you tsar. I will not worship idols, I am a Christian and it does not befit me to bow down to a soulless creature. I worship the One God, glorified in the Trinity, Who created Heaven and Earth. I serve Him and honour Him." The Khan was amazed by the prince's courage and, respecting his faith, was forced to keep to the peace treaty.

The sainted prince was the guardian angel of his people. The chroniclers note repeatedly: "This year, too, was good for Christians... he laboured much for the Russian land, for Novgorod and Pskov,

throughout the period of his great rule and devoted his life to the Orthodox faith."

For twenty seven years, till his death in 1263, the noble and sainted Prince Alexander Nevsky stood courageous and steadfastly on guard, strengthening the security of his Motherland, its unity and prosperity, preserving in the people the Orthodox faith. His name thus became the banner of national, Slavic unity, the triumph of Orthodox Russia, the unwaning radiance of Russian sanctity. All this helped to preserve and develop the spiritual energies of the Russian people so that it became united and powerful, and worthy of its great mission—the salvation of many nations through spiritual ascent to evangelical truth and genuine brotherhood.

For us, Bulgarians, the name of the sainted and noble Grand Duke Alexander Nevsky is not only the name of a statesman and saint entered in the menology. This bright name has become the banner of our dearly won freedom, by the blood of 200 thousand warriors, sons of the selflessly sacrificing and great Slavonic brother, our liberator, the Russian people, to whom our people will remain grateful and thankful, in indivisible fraternal friendship, pure and unsullied for all time. Embodied in life and deeds, the ideals of the great prince and saint, the protector of Slavdom and Orthodoxy, became the symbol of hope for our enslaved people. From our fathers we received the words: with the aid of Slavdom and Orthodoxy—to freedom and a new dawn. The Holy Bulgarian Church thus glorifies the name of St. Prince Alexander: "A great shield and fortress wert thou to our liberator, who rescued us from impious slavery." Is this not the reflection of the moment when the Tsar-Liberator, Emperor Alexander, wrote on the petition of the enslaved people the words: "Bulgaria shall be free." These words were enough for the sacrificial Russian heart to respond to the noble appeal to free Slavic and Orthodox Bulgaria. The citizens of the city of Samarra gave the Bulgarian irregulars a banner with the image of the Mother of God and Sts. Cyril and Methodius—a token of Orthodox and Slavic unity.

To immortalize this unexampled, evangelical, sacrificial love, and in etern



titude, this magnificent memorial temple was built, a temple that true national feeling dedicated to St. Alexander Nevsky, illustrious son of the Russian people and radiant star in the constellation of sanctity of the great Russian Orthodox Church, which was the most inspirer of this national sacrifice for our Bulgarian people in its destiny and hopes.

Liberated Bulgaria contributed to the construction and ornament of this temple not only six million gold francs, but gave all its grateful heart, profound affection, unalterable love and fidelity to its brothers and liberators.

This holy memorial temple is a living witness to these sincere feelings, for it lives and breathes in the prayerful communion of our Sisters—the Orthodox Churches of Bulgaria and Russia—and our Most Holy Primate the Patriarch, before this holy altar of the God of love and peace. It lives and breathes in the living prayerful memory of Russian and Bulgarian warriors who fell on the field of battle for the faith and freedom of Bulgaria, in the flame of every candle with prayerful feeling and in the church hymns. It lives in the beating heart of every Bulgarian patriot, who bows his head under its holy vaults in expression of national love, thankfulness and brotherhood.

Every morning, when the first rays of the sun are reflected in the radiant gilding of the temple's handsome cupolas, they recall that first bright and memorable day of long-awaited freedom. When the fine, melodious chime of the bells in this space, it is not limited to a radius of thirty kilometres, but is carried to the celebrated heights of the legendary Balcan, fills the valleys and, like a triumphal hymn, pauses over thousands of graves of heroes known and unknown who fell on the field of battle, greeting them in the name of free Bulgaria. This chime of the bells is and will always be answered in the hearts of present and future generations of Bulgarian patriots,



**The Cathedral of St. Alexander Nevsky in Sofia**

reminding them how dear is the price of the freedom given them. This peal spreads to kindle love and keep our brotherhood with our great brother and liberator pure and unsullied, to remember in our time those who suffer and are oppressed, in order to pray and struggle for peace, truth and good will among nations.

Brothers and sisters, today's feast awakens such thoughts, as we stand before the shining image of the sainted and noble prince, Alexander Nevsky. Let this bright day live forever!

"Adorned in piety, O wise Alexander, thou wert a dwelling of the Holy Spirit, in adversities the aid and praise of the Russian land; a great shield and fortress wert thou to our liberator Emperor Alexander, who rescued us from impious slavery. Now, standing before the Tsar of all, pray, O Blessed Saint, and save from all adversity and misfortune thy Motherland, the Bulgarian state and the entire Slavic race, worthily honouring thee, and save our souls." Amen.

**Archimandrite DOMETIAN,**  
General Secretary of the Holy Synod

Sofia, Bulgaria

# The "Saint Alexander Nevsky" Memorial Church and Its Message

(On the 50th anniversary of its consecration)



Upon the conclusion of the Russo-Turkish War of 1877-78 and the liberation of Bulgaria from Turkish dominion, the First National Constituent Assembly was convened in the town of Veliko Tirnov. The Assembly drew up and adopted the Tirnov Constitution. At the session of April 13, 1879, Petko Stoeichev Karavelov, an outstanding public and state figure, proposed the erection of a memorial church in honour of the liberation of Bulgaria and proposed, further, that this temple be dedicated to Alexander Nevsky, a Russian saint and national hero. The National Assembly adopted this proposal unanimously. A commission headed by Bishop Kliment was chosen to carry out the proposal.

On February 26, 1881, a Central Building Commission, with a committee under it, was formed. This committee issued, on June 1, 1882, an appeal to the Bulgarian people which said, among other things:

"With a profound feeling of ardent gratitude and thankfulness to our liberators for the freedom received from them, our people through its representatives in the First National Constituent Assembly in Tirnov unanimously and with one mind declared that we should give our gratitude a material expression by raising a memorial that should speak eloquently to the coming generations and remind them of our liberators' great deed and at the same time immortalize and preserve unchanging our thankfulness to them. For the accomplishment of this national purpose, national representatives have found it most expedient to erect in the capital of our Motherland a magnificent memorial—a temple in the name of Saint Alexander Nevsky...

"...Through the erection of a temple in honour of Saint Alexander Nevsky in Bulgaria, the history of our liberated Motherland is connected with the history of our liberator, Russia...

"In this holy temple, the prayers of the grateful Bulgarian people will be raised to God for the peace of the soul of the blessed and esteemed Tsar-Liberator and

all our Russian brothers who shed their precious blood for our liberation. Yes, the meaning of this temple is for us great and portentous; it will be that central force that will draw the Bulgarian people to union, it will be the most holy place for every true Bulgarian..."\*

This appeal to the entire Bulgarian people is both highly patriotic and touching. An appeal was made to our industrious people, just liberated from five centuries of slavery, to render honour to our brothers in blood and faith who had fallen for our freedom—brave and valiant Russian warriors. This idea was advanced and accepted with great enthusiasm. It was necessary to build a memorial, to build a living memorial, where every Bulgarian who had retained his tongue and nationality thanks to his Orthodox Christian faith would be able to witness before all—before his fellowmen, before society, before the older and younger generations, his thankfulness and respect for those who had given their lives for the fellowmen. Every Bulgarian would enter this memorial temple with his family and would direct his children to light a candle and pray for our liberators.

The sacrifice made by our liberators was great: 200 thousand men killed and wounded. The dead remained in Bulgaria for all time, in alien soil that had become their own. They came from afar to aid their brothers. They were not foreigners, but relatives, so that liberators and liberated spoke with each other as understood one another both through language and belief. They, our glorious liberators and brothers, showed the love for the people being liberated, and dressing the latter with sweet words "brothers" or "little brothers." These glorious "brothers" came not as conquerors but as saviours. They helped us. And so to those who remained here forever, far from home and kin, the Bulg-

\* From "The Appeal of the Committee under the Central Commission Directing the Erection of the Cathedral of Saint Alexander Nevsky in the City of Sofia."—Bulgarian citation in "Държавен вестник", No. 62, 1882, с. 481.



people decided to raise a memorial temple.

The Cathedral of St. Alexander Nevsky is a remarkable memorial to the gratitude of the Bulgarian people to its liberator, Russia, a superb symbol of eternal Russo-Bulgarian friendship. The temple was built by the Russian architect Aleksandr Nikanorovich Pomerantsev with funds gathered from the people of Bulgaria.

A white marble plaque is affixed to the wall of the temple. On it is hewn, in Bulgarian, the inscription: "This majestic temple of Saint Alexander Nevsky, with chapels in honour of Sts. Cyril and Methodius, Equal to the Apostles, First Teachers of the Slavs, and to Tsar and Saint Boris, has been erected and adorned after the patriotic decision of April 3, 1879, of the First National Assembly in Tirnovo, by the zeal and contributions of the entire Bulgarian people, to immortalize its fraternal love and profound gratitude to the great Russian people for the liberation of Bulgaria in 1878. The cornerstone was laid in this spot on February 19, 1882. Construction of the temple was begun in 1904 and completed in 1912. It was consecrated on September 12-14, 1924. Eternal glory to the Russian warriors who fell for the liberation of Bulgaria!"

The memorial temple of St. Alexander Nevsky in Sofia is a supreme achievement of Slavic, Russo-Bulgarian church architecture. This is the largest temple in the Balkan peninsula constructed in Byzantine style on the cruciform principle, supplemented by Russian and Bulgarian architectural and decorative motifs. Artistically remarkable Russian and Bulgarian icons, varicoloured, rare marbles and precious stones (onyxes) lend the cathedral a special, triumphant beauty and make it a splendid monument of church art.

The temple is built on Sofia's central square. It has a volume of 86 thousand cubic metres. The height of the central cupola is 45 metres, while the bell tower is 50 metres high. The cathedral holds more than five thousand persons.

The murals were executed by renowned Russian and Bulgarian artists—among them Vasnetsov, Myasoyedov, Seleznev, Bolotnov, Mrkvichka, Mitov,



A medallion on the large bell

Ivanov, Belgovsky, Petrov and Zhelyazkov.\*

After the restoration of the ancient Bulgarian Patriarchate and the solemn enthronization, on May 10, 1953, of His Holiness Kiril, Patriarch of Bulgaria, the temple of St. Alexander Nevsky in Sofia became the Patriarchal cathedral—the senior church of the Bulgarian Orthodox Church.

Having suffered considerably from bombing in 1944, the Alexander Nevsky Cathedral was given major repairs after the war. The government of the People's Republic of Bulgaria assigned considerable resources for the repairs. In particular, the inspiring cupolas of the cathedral were gilded, and their radiance is visible from far away. The temple is a true ornament to the capital of Bulgaria.

The temple of St. Alexander Nevsky in Sofia is remarkable, likewise, for its valuable collection of ancient icons. Its crypt houses a branch of the National Art Gallery, the exhibit of which is based on surviving works of iconographic art

\*For a detailed description of the cathedral, see the article by А. Игнатъев «Патриарший собор св. Александра Невского в Софии» («ЖМП», 1964, № 1).

presented by the Church Archaeological Museum of the Bulgarian Church.

The dimensions of the temple of St. Alexander Nevsky are meant to recall the enormous Russian state, its vastness, to recall the might of Russian heroes, its beauty and grandeur—the Russian soul, rich and brimming with love.

That the mighty Russian “hurrah,” the valorous boldness and bravery sounded by the battle trumpets be not forgotten, the Bulgarian people has bedecked the temple with a bell inspiring in its weight, mighty in its sound and beautiful in its appearance, as well as with other, lesser bells. Thus was harmony obtained between the temple itself and its peal.

The peal of the large bell, which weighs 12 tons, resounds over the entire Sofia plain, summoning to the temple. And it calls those who cannot come to pray in the temple to stand respectfully and humbly and, while the pealing continues, to pray to God and to recall our Russian brothers, who shed their blood for us.

The memorial temple of Saint Alexander Nevsky has 12 bells, a number not chosen arbitrarily. It symbolizes the 12 disciples of the Saviour who spread the word of God. The word of the Apostles inspired the first Christians. The peal of the bells of the memorial temple of Saint Alexander Nevsky should awaken the patriotic, national and religious consciousness of Bulgarians, so that the price of obtaining the people's political and religious freedom may not be forgotten.

The bells were poured in Russia—in Moscow, in the foundry of P. N. Finlyandsky. In their marvellous ornamentation and elegant form they call forth praise and are a treasure of the Russian art of pouring bells.

At the very top of the largest bell, under the stylized decoration, there is an inscription in relief from the Holy Scripture: “Sing unto the Lord a new song, and his praise in the congregation of saints. Praise him upon the loud cymbals” (Pss. 149. 1; 150. 5). In the intervals between the parts of the text are depicted, on all four sides, in the guise of a cross, four six-winged cherubim. Under the text is a line of semicircular, relieved points—“beads.”

On the surface of the bell, the Russian

artist distributed four large medallions artistically executed, bas-relief icons.

On the first medallion is depicted Jesus Christ in chiton and mantle, with bare head. He is blessing with His right hand, in His left He holds an open Gospel.

On the second medallion—to the right of Jesus Christ—is a bas-relief of the Most Holy Virgin with the Babe. The right hand of the Baby Jesus is open in blessing, in the left He holds a scroll.

On the third medallion—to the left of Jesus Christ—is a bas-relief of Saint Alexander Nevsky. He is in the imperial mantle with bare head. His right hand lies on his breast, his left—on the haft of his sword.

On the fourth medallion is a bas-relief icon of Tsar and Saint Boris, during whose rule the Bulgarians adopted Christianity. He is depicted on a throne in a richly decorated mantle. On his head is a crown with “beads.” In his right hand he holds a scepter, in his left—an orb. Below the medallion is depicted the coat of arms of the newly-formed state of Bulgaria, liberated from Turkish domination.

The medallions are set off by dual circles of “beads” in relief.

Then follows a belt made up of two broad rows of “beads,” where the basic inscription, composed of large relief letters, is placed. It begins and ends with the coat of arms. The inscription is in two lines: “The Temple of St. Alexander Nevsky in Sofia. Erected in the reign of His Majesty Tsar Ferdinand I (by the coat of arms); (second line) By the resources of the Bulgarian people in memory of the liberation of Bulgaria. Poured on 2 May, 1911, in the foundry of P. N. Finlyandsky (there follow three round coats of arms with the two-headed eagles) in Moscow. Weight 11,758 kilograms.”

Over the entire surface of the bell and along its periphery are stylized ornaments.

The bell's clapper weighs 370 kilograms.

In wealth of decoration and artistic finishing, the six-ton bell competes with its senior brother, the twelve-ton bell. At the very top of the six-ton bell, between two rows of “beads,” is a relief inscription from the same passage of the Holy Scripture, “Sing unto the Lord a new song, and his praise in the congrega-



on of saints. Praise him upon the loud  
imbals."

The following four medallions are distributed about the bell.

The first medallion is a bas-relief of the Teacher of the Slavs, Saint Methodius, in bishop's vestments, with bare head. His right hand is raised for blessing, in his left, covered by an omophorion, he holds a closed book.

The second medallion, to the left of St. Methodius, is a bas-relief of the Teacher of the Slavs, Saint Cyril, in the dress of a schema-monk. His right hand is raised for blessing, in his left he holds, by the top, an open scroll with the alphabet (АБВГ).

The third medallion, to the right of St. Methodius, is the heavenly protector of Bulgaria, Saint John of Rila, vested in pelionion and epitachelion, with bare head, his hands raised in prayer.

The fourth medallion, to the left of St. Cyril and to the right of St. John of Rila, is an image of St. Sophia, the heavenly patroness of the city of Sofia.

Under the medallion of St. Sophia is the ancient coat of arms of Bulgaria.

Between the medallions, on all four sides, on raised circles, framed and beaded with "beads," are depicted four stylized, relief crosses.

Toward the periphery, between two rows of "beads," is the same text on the face and pouring of the bell as on the 12-ton bell. Below the inscription are stylized ornaments, and on the surface of the bell, among the medallions, is beautifully executed wicker-style, raised weaving.

Modest in its decoration, but beautiful and prompting of praise is the three-ton bell. In order not to impair the pure tone and force of the sound, relief inscriptions and ornaments cover only a part of the bell's surface.

Only five bells have relief ornaments and inscriptions. The remainder have engraved inscriptions.

From the day that the bells were hoisted to the bell tower of the memorial temple of Saint Alexander Nevsky to the pre-

sent, their melodious peal joyously informs all Bulgarians that they have preserved their freedom and can freely confess their faith in God and that for this they are obliged to the fraternal Russian people.

In 1967, there began to be performed a carillon "Hymn of Gratitude," with the following five parts:

1. Introduction—the call. The heavy boom of the large, 12-ton bell calls the whole world to aid. This is the entreaty of the Bulgarian people for liberation. With this powerful, heavy peal, one thinks involuntarily back to the distant times of the five-century Turkish domination and, before one's eyes, there is a clear picture of the conditions of those times.

2. Pause.

3. The awakening. After strained silence, the smallest bells begin to chime. They herald the awakening. The call for succor has been heard!

4. The Russian troika—the chiming of carriage bells. The peal of carriage bells is heard. This is the fraternal Russian people, who have heard the call of the Bulgarians for salvation and harness the famed Orthodox Russian troika in order to come to the aid of their younger "brother." Troikas rush along the heights.

5. Freedom—rejoicing. The triumphant peal of all the bells begins. Universal joy.

This composition has symbolic, national, historic and patriotic significance. Its foundation is the age-old and indissoluble Bulgaro-Russian friendship, the glory of which the bells ring. "A people that knows what freedom is knows how to honour its liberators, how to value the redeeming sacrifices borne for its freedom, how to be worthy of freedom. Without any hesitation, we can say that our people feels this gratitude profoundly. It awaited its liberation from its sister in blood and faith—Russia—and received it from her" (From the above-mentioned "Appeal of the Committee...").

**Father BORIS G. STOYANOV**

Sofia, Bulgaria

# The Hierarchs of the Bulgarian Church—Pupils of the Russian Theological Schools in the Past and Present

Information regarding Russo-Bulgarian Church relations goes back to the beginning of the 10th century. The ancient Russian Ioakimov manuscript assures us of this fact in these words: "The Bulgarian King Simeon sent learned priests and quantities of books" to Kiev Russ<sup>1</sup>. The Ioakimov manuscript is published in "The History of Russia" by V. N. Tatishchev, and according to Academician B. A. Rybakov—"the Tatishchev information is of extreme interest for historical science."<sup>2</sup>

Evidence of these early ecclesiastical contacts between Bulgaria and Russia is also found in the bull of Pope John XIII (A. D. 967), confirming the Prague episcopate at the Church of St. Vitus and the Benedictine monastery at the Church of St. George the Victorious. The bull specifies that divine service in these churches must on no account be celebrated according to the Bulgarian or the Russian rites... but according to the papal regulations and orders... by clergy well versed in Latin."<sup>3</sup> This bull also proves that Christianity existed in Russ and that divine services were conducted in Slavonic even before the official conversion of Russia into Christianity in A. D. 988, by St. Vladimir Equal to the Apostles."<sup>4</sup>

After the Byzantine conquest of the Bulgarian state in 1018, many of the Bulgarian clergy found a cordial welcome in fraternal Slavonic Russ. They were followed by an influx of Slavonic books, especially translations from the Greek into Bulgarian.<sup>5</sup> As for "the Bulgarian manuscripts—they served... as models and principal bases for Russian chroniclers who appropriated their style and phraseology for the writing of annals."<sup>6</sup>

The Bulgarians also found welcome in Russia after the establishment of the Ottoman state in 1393. The Bulgarians saw in the consanguineous and fraternal Slavonic people of one faith, their only defender and protector, who would eventually liberate them from the Ottoman yoke. "Apart from generous donations sent to Bulgarian monasteries and churches since the 16th century, numerous Slavonic Russian manuscripts and books, chiefly religious, were shipped to Bulgaria. These served to uphold the cultural and national consciousness of the Bulgarian people and kept them literate and instructed... On the basis of this Russian cultural heritage the vast literary development of the Renaissance began at the end of the 18th century in Bulgaria."<sup>7</sup>

The second period of the Bulgarian Renaissance (19th century), was connected with the great struggle for national and Church independence. The Russian people helped in this rebirth; the Holy Synod of the Russian Orthodox Church allocated a generous sum for the education of Bulgarian youths in the theological schools of Russia. In this manner Bulgaria acquired highly educated hierarchs and religious leaders while it was still under the Turks. Among them, for instance, the first Exarch of Bulgaria, Anfim, Metropolitan Nafanail of Plovdiv, and others, were persecuted for their Russophilism by the

Turkish government and the Greeks; they suffered great trials and imprisonment, but all this only served to strengthen their love for Russia.

Here is a list of the hierarchs of the Bulgarian Orthodox Church who have studied in the Russian theological schools:

Metropolitan Nafanail of Plovdiv (1891-1906). He graduated from the Odessa Theological Seminary (1838-1840; 1845-1847) and the Kiev Theological Academy (1847-1851).

Metropolitan Parfeniy of Nishava (1869-1876). He was the first Bulgarian student of the Moscow Theological Academy (1846-1850).

Anfim, Exarch of Bulgaria (1872-1877). He graduated from the Moscow Theological Academy with honours (1850-1854). Apart from the Candidate's degree, he was granted the degree of Magister of Theology.

Metropolitan Kliment of Tirnovo (1884-1901). Entered the Odessa Theological Seminary in 1850. Interrupted his studies in 1862. Graduated from the seminary in 1865 and from the Kiev Theological Academy (1865-1869).

Metropolitan Evstafiy of Pelagonia (1873-1885). Graduated from the Moscow Theological Academy (1862-1866).

Metropolitan Meletiy of Sofia (1872-1883). Entered the St. Petersburg Theological Academy in 1864, but due to ill-health abandoned his studies in 1866.

Metropolitan Avksentiy of Velesh and Bitol (1891-1918). Graduated from the Kiev Theological Seminary (1875-1881).

Metropolitan Anfim of Tirnovo (1901-1914). Graduated from the Odessa Theological Seminary (1876-1880), and the Moscow Theological Academy (1880-1882; 1889-1892).

Metropolitan Maksim of Plovdiv (1909-1938). Graduated from the Kiev Theological Seminary (1877-1882).

Metropolitan Ilarion of Nevrokop (1894-1925). Graduated from the Odessa Theological Seminary (1878-1884).

Metropolitan Gerasim of Strumitsa (1897-1918). Graduated from the Kiev Theological Seminary (1883-1889).

Metropolitan Grigoriy of Okhrid and Bitol (1894-1906). Graduated from the Moscow Theological Academy (1885-1889).

Metropolitan Mefodiy of Stara Zagora (1890-1922). Graduated from the Kiev Theological Seminary (1886-1890), and the St. Petersburg Theological Academy (1890-1894).

Metropolitan Meletiy of Velesh (1908-1913). Graduated from the Kiev Theological Seminary (1888-1894).

Bishop Nikodim of Tiberiopolis, head of the Odrin (Adrianople) Diocese (1910-1932). Graduated from the Kiev Theological Seminary (1883-1894) and the Kazan Theological Academy (1894-1898).

Metropolitan Neofit of Vidin (1914-1971). Graduated from the St. Petersburg Theological Seminary and Academy (1890-1900).

Metropolitan Neofit of Skoplje (1910-1918). Graduated from the Moscow Theological Seminary (1891-1897).



Metropolitan Kliment of Vratsa (1914-1930). Graduated from the Kiev Theological Academy (1894-1898).

Metropolitan Filipp of Tirnovo (1921-1935). Graduated from the Kiev Theological Academy (1894-1898).

Metropolitan Ilarion of Sliven (1922-1939). Graduated from the Kiev Theological Academy (1894-1898).

Bishop Varlaam of Levki, Vicar of the Sofia Metropolis (1909-1924) and Father Superior of the Rila monastery (1925-1929). In 1895-1896 studied at the St. Petersburg Theological Academy. Interrupted his studies due to ill-health.

Metropolitan Boris of Okhrid (1910-1918). Graduated from the St. Petersburg Theological Academy (1895-1899).

Metropolitan Makariy of Nevrokop (1916-1934). Graduated from the Kiev Theological Seminary (1895-1901), and the St. Petersburg Theological Academy (1901-1905).

Metropolitan Pavel of Stara Zagora (1923-1941). Graduated from the Tavrida Theological Seminary (1897-1903), and the St. Petersburg Theological Academy (1903-1907).

Metropolitan Mefodiy of Okhrid (1897-1909). Graduated from the Moscow Theological Seminary (1896-1902).

Bishop Ilarion of Nishava, Vicar of the Debr Diocese (1910-1912), head of the Xanthe Diocese (1913-1915), Vicar of the Sofia Metropolis (1916-1918), head of the Gumourjin Diocese (1919-1921), head of the Lozengrad Diocese (1922-1925). Graduated from the Moscow Theological Academy (1900-1904).

Stefan, Exarch of Bulgaria (1945-1948). Graduated from the Kiev Theological Academy (1900-1904). In 1915-1919 specialized in Geneva and Freiburg, Switzerland. In Freiburg he received the degree of Doctor of Philosophy.

Bishop Panaret of Bregalnitsa, Rector of Plovdiv Theological Seminary (1925-1929), Father Superior of the Bachkovo monastery (1929-1932), Rector of the Pastors' institute in the Chepish monastery (1933-1934). Entered the Moscow Theological Academy in 1901. Interrupted his studies in 1902. Returned in 1908. Graduated from the academy in 1909.

Metropolitan Mikhail of Dorostol and Cherven (1927-1961). Graduated from the Kiev Theological Academy (1906-1910).

Bishop Maksim of Branitsa, Vicar of the Lozech Diocese (1924-1934). Graduated from the Kiev Theological Academy (1908-1912).

Bishop Khariton of Dragovitsa, Vicar of the Plovdiv Metropolis (1924-1938) and Rector of the Sofia Theological Seminary (1939-1942). Graduated from the Kiev Theological Academy (1909-1913).

Metropolitan Andrey, head of the Bulgarian Americano-Australian Diocese (1950-1972). Graduated from the Moscow Theological Academy (1911-1916). In 1912-13 fought during the war in the Balkans.

Metropolitan Sofroniy of Tirnovo (1935-1961). Studied at the Kiev Theological Academy in 1912-1915. Finished the Theological Faculty in Chernovtsy in 1922. After this specialized in Canon Law in Strasbourg, France, where he was made Licentiate of Canon Law (1922-1924).<sup>8</sup>

Bishop Arseniy of Stobi, Vicar of the Vratsa Metropolis in 1969. Specialized in the Moscow

Theological Academy (1957-1959), also in Leipzig and Berlin (1967-1968).

Bishop Simeon of Glavinitsa, Vicar of the Bulgarian Americano-Australian Diocese since 1972. Specialized at the Moscow Theological Academy (1957-1959).

Bishop Kallinik of Velich, Vicar of the Sliven Metropolis since 1971. Specialized at the Moscow Theological Academy (1959-1961), also at the Ecumenical Institute in Bosse, Switzerland (1968).

In A. D. 903, King Simeon the Book-Lover of Bulgaria who had finished the nine-year course of the Magnaur High School in Constantinople, sent to Kiev Russ learned priests from "schools of book learning" of Plskov, the Bulgarian capital, and from Preslav and Okhrid. But in the 19th and 20th centuries it was the Russian Church that promoted the spiritual growth, and educated theologians and ecclesiastical leaders for Orthodox Bulgaria.

We are deeply grateful to the great Russian Church for having given such an extensive and thorough theological training to so many hierarchs of the Bulgarian Church.

May the ancient spiritual links binding the Bulgarian and Russian Sister Churches last forever!

## NOTES

<sup>1</sup> В. Н. Татищев. История Российской. (The History of Russia) т. I. Москва — Ленинград, 1962, с. 112; Иван Билик. Коли же пришла письменность? (Where Has the Written Language come from?) «Молодь України», Київ, 1968, № 235/11027, с. 4.

<sup>2</sup> Б. А. Рыбаков. Русские летописцы и автор «Слова о полку Игореве». (The Russian Chroniclers and the Author of "The Sage of Igor's March").

<sup>3</sup> Б. Я. Рамм. Папство и Русь в X-XV веках.

<sup>4</sup> Б. Я. Рамм, указ. соч., с. 21; А. Г. Кузьмин. Русские летописи как источник по истории Древней Руси.

<sup>5</sup> М. Н. Сперанский. История древней русской литературы. (History of Ancient Russian Literature) М., 1921, с. 107, 288—289.

<sup>6</sup> А. А. Шахматов. Разыскания о древнейших русских летописных сводах. СПб., 1908, с. 468;

Э. Г. Зыков. Известия о Болгарии в «Повести временных лет» и их источник. «Труды отдела древне-русской литературы», т. 24. Ленинград 1969, с. 48—53.

<sup>7</sup> Н. С. Державин. История Болгарии т. I. Москва-Ленинград, 1946, с. 234.

<sup>8</sup> Проф.-протопресвитер д-р Стефан Цанков. Българската православна църква от Освобождението до настояще време. София, 1939, с. 14-90; Архимандрит Климент Рилец. Рилски братя — възпитаници на руските духовни учебни заведения. «Духовна култура», София, 1959, № 7-8, с. 40-42; Архимандрит Арсений. Български възпитаници на Московската духовна академия. «Духовна култура», София, 1964, № 3, с. 8-19; Архимандрит Нестор. 150 години Московска духовна академия в Троице-Сергиевата лавра. «Църковен вестник», София, 1964, № 39, с. 1-2.

Archimandrite NESTOR,  
Dean of the Bulgarian Podvorye in Moscow

## The First Theological Conversations Between the Russian Orthodox Church and the Federation of Evangelical Churches in the GDR

### Speech by Patriarch PIMEN at a Reception in Honour of the Participants in the First Conversations, July 16, 1974

Beloved brother in the Lord, venerable Bishop Dr. Werner Krusche, dear Evangelical guests,

Your Eminence Metropolitan Yuvenaliy and members of the delegation from the Russian Orthodox Church,

Dear brothers and friends,

It gives me great pleasure to welcome most heartily all of you gathered here at this brotherly meal, on the occasion of the successful completion of the first theological conversations between representatives of the Federation of Evangelical Churches in the German Democratic Republic and the Russian Orthodox Church.

We are greatly satisfied with the development of brotherly relations between the Federation of Evangelical Churches and our Church in recent years; we also note the positive significance of the efforts made in this direction by our Central European Exarchate headed by Archbishop Filaret.

We consider theological conversations extremely important for establishing mutual understanding between our Churches in relation to essential questions of their witness and service, and for the establishment and consolidation of their cooperation in the ecumenical sphere and in the peace movement.

We are of the opinion that the themes chosen for this dialogue by both sides were most apt and in keeping with the tasks before the participants at their first meeting.

We take special note of the usefulness, from our point of view, of discussing the questions stemming from the fact that our Churches are working within socialist society. We are convinced that each member of our Church through his very

membership is called to selfless labour for the welfare of his homeland, labour that contributes to the fulfilment of the noble tasks connected with the further enhancement of the life of the whole of Soviet society and the consistent implementation of the noble policy of consolidating peace, security and cooperation among all people.

We sincerely hope, dear friends, that the further development of brotherly relations between the Federation of Evangelical Churches in the German Democratic Republic and the Russian Orthodox Church will promote the expansion of our cooperation in the sphere of ecumenical service, in joint efforts to consolidate peace in Europe and the whole world, and in our mutual endeavour to strengthen the ties of genuine friendship between the peoples of the GDR and the Soviet Union.

Together with you, dear participants, we hope that the Lord will bless the continuation of these conversations which have seen such a successful beginning and that they will bear more and more fruit in time to come.

I raise my glass to you, dear fellow-labourers in the field of theology.

Let us drink to the further strengthening of fraternal relations between the Federation of Evangelical Churches in the German Democratic Republic and the Russian Orthodox Church.

Let us drink to the flowering of friendship and cooperation between the peoples of the German Democratic Republic and the Soviet Union.

To all of you, dear friends and brothers!



# Speech by Bishop Dr. WERNER KRUSCHE, Head of the Delegation to the Federation of Evangelical Churches in the GDR at the Reception on July 16, 1974

Your Holiness,  
Honoured representative from the Council for  
Religious Affairs,

Most Reverend and Right Reverend Bishops,  
My brothers and sisters,

I humbly thank Your Holiness for the honour  
you have shown the delegation from the Federa-  
tion of Evangelical Churches in the GDR by re-  
ceiving us at the end of our visit as guests of  
the Russian Orthodox Church. We regard this as  
a special token of your brotherly love.

During the last nine days we have seen a  
great deal. Strictly speaking the most important  
purpose of our visit was to take part in the  
theological conversations with representatives  
of the Russian Orthodox Church at the Lavra of  
the Holy Trinity in Zagorsk. This dialogue is by  
no means the only one which the Russian  
Orthodox Church is conducting with the Evan-  
gelical Churches. Yet for us this was the first  
official theological conversation with the Russian  
Orthodox Church. Although in the course of the  
conversations much time was devoted to exten-  
sive information, nevertheless we very soon  
succeeded in reaching the depths of the central  
theological questions.

During the dialogue we did not consider  
whether we put each other in difficulties, but  
 frankly and freely asked each other questions not  
 proper behaviour towards the interlocutor, but  
 in order to understand him correctly. I believe  
 that in regard to mutual understanding we made  
 considerable step forward and that these  
 changes here served to enhance our mutual  
 trust, which is a cause for great satisfaction. We  
 are at one with regard to the fact that the  
 Church exists in order to acquaint the world with  
 salvation and to bring salvation to the world,  
 which is to be found only in the Name of Jesus  
 Christ, and consists in the deliverance and the  
 accomplishment of the whole of creation and  
 which is independent of any social prerequisite.  
 The premise that it is possible to find salvation  
 without social welfare, but that salvation cannot  
 be won by him who cares nothing for the social  
 welfare of others, met with general approval.  
 This explains why in the course of our dialogue  
 we kept returning to the question of our joint  
 responsibility for building the world, meaning  
 peace, social justice and human dignity. Joint  
 responsibility in this respect obliges us to co-  
 operate with all people of good will.

The question of preaching in divine service

was also raised. We expressed a common view to  
 the effect that sermons are an inseparable part  
 of divine service. We, members of the Evange-  
 lical delegation, were glad to note that we had  
 no need to bring up this question because this  
 point was made by an Orthodox bishop. Inci-  
 dentally during a number of services we were  
 able to see for ourselves that this was not just  
 in theory. We were interested to hear that after  
 the final separation of the Church from the State  
 sermons ceased to contain the once all too fa-  
 miliar Caesaro-papist elements, thus leaving  
 priests free scope for preaching the Crucified  
 and Risen Lord Jesus Christ. Other positive  
 opportunities for enriching the life of the Church  
 were also underlined, opportunities stemming  
 from the principle of separation of Church and  
 State, made it quite clear that the Russian Ortho-  
 dox Church does not regret in any way the loss  
 of her status of State Church.

The leaders of the Russian Orthodox Church  
 invited us to take part in this official theological  
 conversation, although they conduct a similar  
 dialogue with representatives of the Evangelical  
 Churches of Germany (i. e. the Federal Repub-  
 lic — *Ed.*) with which we have a common lan-  
 guage, tradition and confession. The recent  
 invitation sent to the Federation Evangelical  
 Churches in the GDR showed us that the leaders  
 of the Russian Orthodox Church consider it cor-  
 rect and important to enter upon a theological  
 dialogue with the leading Evangelical Churches  
 in a socialist country, and which endeavour  
 within their society to organize their life as ser-  
 vice to help bring about the salvation of all  
 mankind. Both our Churches exist in socialist  
 countries and this without doubt means that the  
 range of possibilities for cooperation must be  
 particularly wide. Specific tasks for us stem from  
 the fact that we both belong to socialist socie-  
 ties. We conducted these conversations as mem-  
 ber-Churches of the World Council of Churches  
 and the Conference of European Churches, and  
 we hope that these bilateral conversations  
 between our two Churches of different confessions,  
 but similar social backgrounds, will be useful  
 for social ecumenical work and for the service  
 of the Churches in Europe. If Churches draw  
 nearer together this will always exert a positive  
 and effective influence on relations between the  
 peoples they serve.

This first round of talks has been a most hap-  
 py beginning. Both delegations are obviously

cager to continue such talks and the leaders of the two Churches should see to it that this good intention bears fruit.

We are particularly grateful to the Russian Orthodox Church for granting our wish to visit her theological schools, where we were able to learn a great deal about the training of priests. We should like to congratulate the Russian Orthodox Church on the young men we met there, who have a definite sense of vocation, who love their Church, their people and their homeland and who, as well-educated priests, will devote the whole of their lives to serving their Church, and thereby their people.

We should not have been able to appreciate the profundity of the Russian Orthodox Church and our talks would not have extended beyond the intellectual sphere if we had not been granted the opportunity of attending Orthodox services. It was here that we sensed the living heart of your Church and this awareness added weight

to all the impressions we had gathered in Zagorsk, Leningrad and Odessa. We were impressed by the great spiritual wealth of your Church and by the love which the faithful feel for the Church, the respect which they show for the bishops and priests, the deep sense of awe and piety with which men and women of all ages attend Divine Liturgy. All that we have experienced will leave an indelible mark in our minds.

Throughout our visit we were shown warm solicitude, hospitality and brotherly interest. We are also glad that we had the opportunity — just as at this banquet — to meet representatives of a state which maintains friendly ties with our own.

Your Holiness, allow me to offer a toast wishing you personal prosperity in your great service, for good ecumenical relations between our Churches, for the peace-loving efforts of our governments, and for peace so that men might live in concord and without fear.

## Communique of the Theological Conversations Between the Representatives of the Federation of Evangelical Churches in the GDR and the Russian Orthodox Church

From July 8 to July 11, 1974, at the Trinity-St. Sergius Lavra in Zagorsk, USSR, theologians of the Federation of Evangelical Churches in the GDR and those of the Russian Orthodox Church held their first meeting. These conversations are a result of the all-round brotherly relations which have developed recently between the Federation of Evangelical Churches in the GDR and the Russian Orthodox Church.

The following attended on behalf of the Federation of Evangelical Churches: Bishop Dr. Werner Krusche, Magdeburg, head of the delegation; Bishop Dr. Heinrich Rathke, Schwerin; Dr. Günter Haufe, professor at Greifswald University; Dr. Günter Jacob, general superintendent (retired), Fürstenwalde; Dr. Günter Schultz and Dr. Wolfgang Ulmann, docents at the Higher Catholic Seminary, Naumburg.

On behalf of the Russian Orthodox Church there were: Metropolitan Yuvenaliy of Tula and Belev, Chairman of the Department of External Church Relations, head of the delegation; Bishop Mikhail of Astrakhan and Enotaeвка; Bishop Anatoliy of Vilna and Lithuania; Protopresbyter Vitaliy Borovoy, professor at the Moscow Theological Academy; Archpriest Nikolay Gundyayev, docent at the Leningrad Theological Academy and Vice-Chairman of the Department of External Church Relations; Archpriest Vasilii Stoikov, docent at the Leningrad Theological Academy; A. S. Buevsky, Secretary of the Department of External Church Relations, and A. I. Osipov, docent at the Moscow Theological Academy. Archbishop Filaret of Berlin and Central Europe, Pa-

triarchal Exarch to Central Europe, was also among the participants.

The meeting discussed the following themes: 1) "Participation of the Federation of Evangelical Churches in the GDR in the theological work of the ecumene"—report by Docent Dr. Ulmann and "Our Orthodox-Protestant Dialogue" by Metropolitan Yuvenaliy. 2) "Sermon at divine service in the Russian Orthodox Church"—report by Bishop Michael, and "Sermon at divine service in the community today"—by Bishop Dr. Krusche. 3) "Theological problems in the complex of inter-relations of the socialist society in the GDR"—report by General Superintendent Dr. G. Jacob, and "Experience of Church life in our society" by Protopresbyter Prof. V. Borovoy. The findings of the discussion were reflected in the résumé made on each separate theme and agreed upon all together.

The participants in the conversations experienced the joy of their communion in Christ which makes them ready to cooperate with other Christians and all people of good will in their efforts to consolidate peace in Europe and throughout the world, and to create just and dignified conditions for every man. In the opinion of the participants the fact that the Christians of the GDR and the USSR belong to a socialist society promotes this cooperation as well as sets the specific tasks. This opens up opportunities for the Federation of Evangelical Churches in the GDR and the Russian Orthodox Church to intensify their brotherly dialogue.

Characteristic of the conversations was the



it of Christian love and brotherly understanding, accompanied daily by prayers said in turns by the delegations. On July 10, the theologians of the Evangelical Churches conducted the Eucharistic service which was attended by members of the Orthodox delegation, teachers and students of the Moscow theological schools and representatives of the monastery. The next morning, the delegation of the Federation of Evangelical Churches in the GDR attended the Divine Liturgy celebrated by Bishop Mikhail of Astrakhan and Stoyanovka in the academy church. They also attended other divine services conducted in the parish churches. These prayers became a part of the conversations, spiritually strengthening and encouraging the participants.

Both delegations were unanimous in their opinion regarding the usefulness of furthering these conversations. They were convinced that such meetings and discussions strengthen fraternal relations between the Evangelical Churches in the GDR and the Russian Orthodox Church, are a valuable contribution to the ecumenical movement as a whole, and help consolidate friendship and cooperation between the GDR and the USSR.

At the invitation of the Federation of Evangelical

**Metropolitan YUVENALIY**  
on behalf of the delegation  
of the Russian Orthodox  
Church

Churches the next theological conversations are to take place in the GDR. Problems for discussion and the dates will be specified later.

The delegation of the Federation of Evangelical Churches in the GDR, while staying in the Trinity-St. Sergius Lavra, had an opportunity to get acquainted with the life of the Moscow theological schools. After the conversations, the guests from the GDR went to Leningrad and Odessa. There they visited the theological schools of the Russian Orthodox Church and met their teachers and students. The members of the delegation attended divine service in a number of parish churches and came into contact with local Orthodox communities.

The delegation was received by Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Holy Synod Commission on Problems of Christian Unity and Inter-Church Relations.

His Holiness Patriarch Pimen of Moscow and All Russia, gave a big reception in Moscow in honour of the participants. The visit of the delegation of the Federation of Evangelical Churches in the GDR to the USSR ended with the celebrations for the Feast of St. Sergius of Radonezh, the founder of the monastery, which took place at the Trinity-St. Sergius Lavra on July 18.

**Dr. Werner KRUSCHE**  
on behalf of the delegation  
of the Federation of Evangelical  
Churches in the GDR

## Interview with Bishop Dr. Werner Krusche

During its stay in the USSR, the delegation of the Federation of Evangelical Churches in the German Democratic Republic took part in the theological conversations held in the Trinity-St. Sergius Lavra with representatives of the Russian Orthodox Church from July 8 to 11, 1974.

On this occasion, Konstantin Komarov, correspondent of "The Journal of the Moscow Patriarchate", asked Bishop Dr. Werner Krusche, who heads the group of German theologians, to tell the readers of our journal about his impressions. Below is the interview given by Dr. Werner Krusche.

**QUESTION.** What are your impressions of your stay in the Soviet Union?

**ANSWER.** We were deeply moved and made happy by the cordial reception we received. Never for a moment did we feel outsiders. We were greatly impressed by the love and care extended to the cultural heritage of your country, and the expert way in which information is being provided to visitors at museums and exhibitions. In all the large cities which we visited—Moscow, Leningrad, Odessa—we felt the pulse of peaceful

existence. Exarch visits the various Land Evangelical Lutheran Churches in the GDR and, every year, both at Easter and on the name day of His Holiness the Patriarch he invites the representatives of our Churches and our government to a reception, thus affording an opportunity for brotherly contacts and conversation.

Following the visit of the delegation of the Federation of Evangelical Churches in the GDR to the Russian Orthodox Church in 1972, and the return visit of the representatives of the Russian Orthodox Church the following year, these relations have gained ground. Apart from cooperating with the Russian Orthodox Church in the World Council of Churches and the Conference of European Churches, we have now established these bilateral contacts. Interest in the Russian Orthodox Church is steadily increasing in our Church, and understanding of the characteristic features of Orthodoxy has been greatly helped by the excellent colour film depicting the life of the Orthodox Church which is shown in our communities, attendance at divine services in Orthodox churches, and our tourist trips to your country. Furthermore we have quite a number of study circles of Evangelical theologians and pastors who are intently studying Orthodoxy.

**QUESTION.** What is your opinion of the theological conversations which have just taken place between representatives of our Churches?

**ANSWER.** The Central European Exarchate of the Moscow Patriarch with its seat in Berlin, is a very important link between our Churches. The

theological conversations which have just ended, between representatives of our Churches were held in an atmosphere of expecta-

tion that the Holy Spirit would help reveal us to each other, and would assist us to understand one another. This expectation has been fulfilled. What proved beneficial to our conversations was the fact that they have been made part of the ecclesiastical life of the Trinity-St. Sergius Lavra. We did not spare each other in our cross-examinations, but this was not done to show up the other side but rather to understand better the opponent. Such conversations are meaningful only if conducted in a spirit of great frankness and readiness to listen to one another. We noticed, for instance, the great difference in structural thought wherein we revolve, and the different categories we have recourse to in our various cultural and ecclesiastical experience. Mutual understanding will require a patient and long-lasting dialogue, for it should be borne in mind that, for many years, the Orthodox and Evangelical Churches had hardly talked to one another!

QUESTION. Did the participants in the conversations consider the tasks confronting Christian Churches of our countries to preserve and consolidate peace in Europe and throughout the world?

ANSWER. Yes, of course. Although for both the Russian Orthodox Church and the Evangelical Churches the basic problem lies in salvation, which can be granted us only by God Himself, this by no means makes us indifferent to efforts directed at improving living conditions in this world. Whoever lives in hope of Christ's Kingdom of Peace should actively struggle for peace in this world. As Churches existing in socialist countries, we enjoy great possibilities and have specific tasks to perform. For every success achieved by the Churches in the domain of mutual understanding exerts a positive and beneficial influence on relations between our nations.

QUESTION. What, in your opinion, is the outlook for the further development of contacts and dialogue between our Churches?

ANSWER. I believe that the outlook is excellent. While the question of continuing the dialogue will be decided by the leadership of our Churches, ne-

vertheless both delegations have expressed a wish to meet again after this hopeful beginning. Our suggestion was that at the next conversation a joint study of biblical texts be taken up. This was readily accepted.

QUESTION. What would you say about the role of the Russian Orthodox Church?

ANSWER. We have attended a number of divine services in Zagorsk, Leningrad and Odessa. Every such occasion proved to be a memorable event, which deeply enriched our own spiritual life. It is hard for me to say what actually produced the greatest impression on us: whether it was the deep inner concentration, the piety and self-sacrificement with which the faithful participated in the divine services, or the hymns and canticles sung by the choir, or simply the feeling of intimate communion in the Lord's presence, an intercommunion into which we were being drawn. We were deeply moved by the humble and devoted love of the faithful for their Church, their bishops and their priests. In the churches, we saw a great number of young people, obviously in fervent prayer. We believe that the praying Church truly of great importance in the life of the Soviet people.

QUESTION. What are your wishes to the readers of "The Journal of the Moscow Patriarchate"?

ANSWER. To all brothers and sisters who read these lines we heartily wish to ever abide in the conviction that God is ever true and fulfils His Covenant, and to realize how wonderful it is to be loved by God, to belong to His people, to be worthy of being His co-workers, to participate in peacemaking behested by Him, and to help build a world of peace. We greet the readers of your journal with the concluding words of the Gospel chapter on the Resurrection in the New Testament: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15. 58).

## Communique of the Zagorsk Meeting of Ecclesiastical Leaders from Socialist Countries, July 23-26, 1974

Prominent ecclesiastical leaders of socialist countries asked His Holiness Patriarch Pimen of Moscow and All Russia to sponsor a meeting of Churches and Christian associations of their countries in order to exchange opinions on urgent problems of ecumenical service and peacemaking as it has been practised for several years now. And so, at the invitation of His Holiness Patriarch Pimen, representatives arrived in Zagorsk from Bulgaria, Hungary, the GDR, Cuba, Poland, USSR, Czechoslovakia and Yugoslavia, as well as Buddhists from the USSR and Mongolia who attended as guests.

The meeting, which took place from July 23 to 26, 1974, passed in the prayerful atmosphere of the Trinity-St. Sergius Lavra, promoting spiritual profundity and mutual understanding in faith and love. The session was opened by

His Holiness Patriarch Pimen who chaired the first sitting. The following sessions were held under the chairmanship of Dr. Miroslav Novotný, Patriarch of the Czechoslovak Hussite Church; Dr. Tibor Barthas, Bishop of the Reformed Church of Hungary; Presbyter Aleksey Bychkov of the All-Union Council of the Evangelical Christian-Baptists (USSR); Bishop Dr. Jan Niewieczner (Poland); Metropolitan Pankraty of Stara Zagora (Bulgaria); Oberkirchenrat Mitzenheim (GDR), and Dr. Raul Fernandez-Ceballos (Cuba).

The participants in the meeting discussed the following questions:

1. Comprehension of the major theme of the 5th Assembly of the World Council of Churches: "Jesus Christ Frees and Unites" from the vi-



of the service of Churches and Christians in peace, justice and cooperation among peoples. Possibilities before Churches and Christians to contribute to the international detente and the development of friendship and cooperation among all nations.

Part from these, attention was given to the following themes:

- Security and cooperation in Europe;
- Problem of disarmament and cessation of race;
- Settlement of the urgent problems of the so-called Third World;
- Attitude to the environment problems;
- Attitude to the population problems;
- Problem of human rights and some aspects of relations between East and West.

The reflections of theologians participating in the meeting, and reports of experts on the above themes were heard, then followed discussions. Furthermore, a discussion was held on the

theme "Priority of the service to peace in religious institutions." The questions on the agenda were taken up in a free and open discussion which passed in an atmosphere of brotherly understanding. The participants later stated that the fruitful discussion helped towards a deeper understanding of the problems under consideration, and enhanced their knowledge through the discussion of the new aspects of the actual problems of mankind's life today. Sharing common views in political, social, juridical and other phases of life with members of their socialist societies, Christians are taking an active part in the life of their people. This meeting, the participants were convinced, had promoted active Christian witness and effort for the good of their socialist society, peace, security and cooperation among all nations on earth.

His Holiness the Patriarch gave a reception in honour of the participants after the meeting closed.

## A Living Example of Ecumenism

Christians of the East and West celebrate Easter at different times: the Orthodox Church observes the Alexandrian paschal cycle, whereas the Western Church, in connection with the calendar reforms she adopted, introduced a number of changes into the ancient system of determining Easter Day. The difference in date for Christians celebrating Easter in the East and West varies from one to several weeks. But occasionally the dates coincide. 1974 was just such a year when Holy Easter was celebrated by Christians together; thus April 14 was indeed a day of worldwide commemoration of Christ's Resurrection.

This year the concurrent celebration of Easter by all Christians in our country was observed with particular splendour in the western dioceses of the Moscow Patriarchate, where non-Orthodox Christian communities exist side-by-side with the Orthodox of the Russian Orthodox Church. All the basic Christian confessions are represented in Riga. The Churches of the three fundamental branches of Christianity can be found here in full measure. The general festive mood of ecumenism was shared by all of Riga's Christians, who were preparing for the greatest feast in the world—the establishment of the universal Christian faith. Riga's Western Christians annually celebrate the feast day of Christ's glorious Resurrection with solemn services held, not at midnight, but at dawn. In Orthodox churches the ringing of Holy Saturday and the approaching paschal night were marked by solemn and impressive services.

This year a number of Catholics—particularly those affiliated with the Catholic cathedral—participated in the celebration of paschal night with Orthodox believers and members of the Old Believers Pomor Community. In the other Roman Catholic parishes the first solemn Easter services began, as usual, at daybreak. In the Catholic cathedral the Easter eve services, traditionally presided over by the bishop, begin each year with a procession round the cathedral at 9 p.m., and the Easter service and Mass continue till midnight. The conclusion of the solemn Easter service in

the Catholic cathedral coincided with the beginning of paschal services in Orthodox churches and in the Old Believers communities. Exactly at midnight the Orthodox began the solemn paschal service with a procession, and concluded with the Liturgy at three o'clock in the morning. The Orthodox met Christ's glorious Resurrection with a joyful, "Christ is Risen!" which the Roman Catholics echoed in their exultant, "Alleluia!" And early in the morning, at the break of dawn, the first Easter services began in the Catholic parishes of Riga, presaged by the ringing of bells in every parish and by a procession round each church. At approximately the same time festive services were going on in the Lutheran parishes, but without processions. The morning hours marked the conclusion of the late Paschal Liturgy in a number of Orthodox churches, and of the late Easter Mass for Latvians, Lithuanians, Poles and Byelorussians. Baptists and other Christians, too, joined together in prayerful assembly to commemorate Christ's Resurrection. Thus, all in all, paschal services in Riga this year continued from 9 p.m. Saturday to midday Easter Sunday.

According to established custom in Riga, Archbishop Leonid of Riga and Latvia, and his closest assistants are present each year as honoured guests during the Easter service at the Catholic cathedral. The guests are assigned stalls to the left of the altar next to the throne of the Catholic bishop.

Three hours after the Easter procession round the Catholic cathedral, at exactly, midnight, Archbishop Leonid led the majestic procession round the Orthodox Trinity Cathedral of Riga. Simultaneously the rectors headed paschal processions round each of the twelve Orthodox churches of Riga. The hearts of believers were filled with the joy of Easter.

The Orthodox rites in Riga are noted for their particular spiritual beauty and sacramental grace. Paschal night in Riga is permeated with benevolent and rapt attention, and the Russian Pascha is on the lips of Catholics and Lutherans alike. The fact that believing Catholics and Lu-

therans turn to the Orthodox clergy for the performance of occasional rites testifies to the esteem in which the Orthodox clergy is held.

Despite all the differences in ritual observance and dogma, all of Riga's Christians are united by a common belief in Christ, Who through His Death conquered death, and granted us eternal life. Belief in the Risen Lord, as the foundation of the Christian faith, actively facilitates the strivings of Christians toward a unity of faith based on the principles of the One, Holy,

Catholic and Apostolic Church, whole and indivisible. All Christians believe in the Risen Lord, the Conqueror of death and hell. The current celebration of Christ's glorious Resurrection by Riga's Christians this year was a visible reminder to all, of the Christian unity, all long for. May the Risen Lord guide all Christians in the radiant light of His Resurrection, leading them to a full knowledge of the truth of the Resurrection!

Archpriest VASILIIY SEMENOV

## Common Prayers on Victory Day

Victory Day, May 9, was celebrated by the Orthodox Church of Latvia with particularly solemn divine services and devout prayers in commemoration of the warriors who fell in the Second World War. On the eve, May 8, Archbishop Leonid of Riga and Latvia officiated at parastas in the Trinity Cathedral and, on Victory Day, at Divine Liturgy and a thanksgiving *moleben*; the clergy of Riga and the diocese co-officiated. Archbishop Leonid delivered an address in memory of the fallen warriors.

On the same day, in the evening, a solemn divine service, ecumenical in character, was held in St. Paul's Lutheran Church in Riga. Archbishop Dr. Janis Matulis of the Evangelical Lutheran Church of Latvia officiated, assisted by Probst Viktor Osdins and other pastors. Archbishop Janis Matulis delivered a sermon on the theme of peace—for, in accordance with the behest of our Lord, he said, Christians wish peace to the house they enter (Lk. 10. 5), and they also pray for peace in the churches. The

Rev. I. Gustyn delivered a sermon on the theme of peace (Jn. 20. 19).

His Grace Archbishop Leonid of Riga and Latvia attended the divine service in St. Paul's Church. He was accompanied by archpriests Vladimir Dubakin and Aleksey Tikhomirov. At the invitation of Archbishop Janis Matulis, Archbishop Leonid delivered a sermon in the course of which he stressed the grandeur of the patriotic feat accomplished by the soldiers who fell during the Great Patriotic War.

Attending the celebration in St. Paul's Church were the Titular Bishop of Taibakar, Valeriy Zondak, representing Bishop Julian Vaivodas, Apostolic Administrator of the Roman Catholic Metropolis of Riga. He was accompanied by Father Albert Budge. Also present were L. S. Mikhailov, Chairman of the Grebenshchikovskaya Community of Old Believers in Riga, and a representative of the local Baptists. A prayerful and impressive crowd of the faithful attended the divine service.



Theologians in session at the Trinity-St. Sergius Lavra, July 8, 1974



Prof. Archpriest LIVERIY VORONOV

## THE TRUTH OF THE RESURRECTION IN ORTHODOXY

But then, in the process of *evolution*, there appears a reasoning being, man. Thanks to his capacity for intelligible, generalized thought, in man life ceases to be merely a purposeful process of generative forces and becomes, over and above that, purposeful activity of individual forces. The war between life and death enters a new phase from the time when it is waged not just by beings that are born and die, but, over and above that, "think about life and death." Human thought stubbornly resists death, it creates immortal ideas and works. For all that, the heroes of human thought did not defeat death: they died and did not rise again."

"While physical force is inevitably vanquished by death, mental force is inadequate to defeat death. Only the infinity of moral force gives life absolute fullness, eliminates all divarication, and, consequently, does not permit the final ordering of man into two separate parts: incorporeal spirit and corruptible substance." Vladimir Soloviev sees this victory of moral force over death in the life of the Son of God made man. "We know that because our spiritual force, internally connected with sin and passion, is inadequate to seize, to absorb and turn into itself, the whole of our external, corporeal being; the latter falls away, and our natural immortality (until that final resurrection, which we can obtain only through Christ) is only half what it might be. Only the internal aspect, only the incorporeal spirit, is immortal. Christ, however, rose in His entirety... Spiritual life, in Christ internally free of all limitations, morally boundless, is natural—freed in His Resurrection both from

all external limitations and, above all, from the one-sidedness of an exclusively spiritual, as opposed to physical, existence.... Christ unites the positive potential of physical being, without its external limitations, with all the fullness of internal, psychic being. Everything alive in Him is preserved, everything mortal is decisively and forever vanquished."<sup>12</sup>

Vladimir Soloviev felt that the victory of life over death, achieved by the Resurrection of Christ, was decisive but not final. After that victory must follow another decisive victory: the resurrection of the dead. He speaks of this in detail in *The Spiritual Bases of Life*.<sup>13</sup> Death in the human world is the triumph of the material, generic over the spiritual, individual principle. In Christ, the cosmic process enters the *god-man* phase, for in Christ we have not only the human incarnation of the Divine Logos, but also the birth of a supernatural, spiritual humanity. Therefore, the triumph of the spiritual, individual principle, of the principle of Resurrection inherent in the God-Man—Christ, must pass on to the whole of spiritual humanity, as the mortality of the first man was the heritage of all humanity proper. This new, spiritual humanity is the Church, the body of Christ, God-Manhood in the process of becoming. It unceasingly ripens in the "New Jerusalem," it prepares for the resurrection of the dead.... The god-man process accomplished in the Church is at the same time "theurgic," i. e. brought about by the active working of God, indivisibly combining divine grace and human creativity. As the first shows itself in the Sacraments, especially the Eucharist, in communion with the Godhead and the glorified humanity of Christ, that heals spirit, soul and body, the second is ex-

concluded. For the beginning see No. 8, 1974.

pressed in the reasoning, free activity of every man, activity directed to the inspiring of all aspects of his life.... The final moment of the god-man-theurgical process will be the "resurrection of the dead," the deification of the body of spiritual man. Thus will the new, decisive victory of life over death, of spirit over matter, be completed.

Simultaneously with the god-man process, there is being wrought in the depths of being, invisibly but no less efficaciously, a god-matter process, an analogous process of deifying the whole created world, of inspiring nature in general. In the working of God-Manhood, we have an act of incarnation, which is the real principle of the deification of creature, the universe, of god-matter. The Resurrection of Christ is a new moment in the process, which has not yet gone beyond the sphere of the Personality of Christ, the God-Man, of the inspiring of nature. The god-matter process will further pass into the god-man organism of the Church, where, thanks to theurgy, matter, plant and animal life entering into the body of spiritual humanity will also gradually acquire spirit... Not only the moral and spiritual life of man is embraced and sanctified by the Sacraments; so is man's physical life and, more, the rudiments of material nature throughout the whole visible world are sanctified by them and reunited with the Godhead .... The union of the Godhead with the rudiments of all creation is thus reestablished in the Sacraments, and the Kingdom of God manifests its truly catholic, i. e. its all-embracing character, the full realization of which in the coming, triumphant Church will embrace not only the new heaven—the blessed and saved souls—but also the new earth—the reborn, spiritual corporality of the whole world.

Finally, the second member of the theurgic synthesis—man—by his reasoning, creative activity can perfect nature. He is, in fact, morally obliged to do so, since *the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain to-*

*gether until now* (Rom. 8. 20-22). As Logos incarnate in Christ brought man to God, so the god-man—the Christian must carry the same process of deification further—both in his body and in nature, i. e. in the inorganic, plant and animal life around him, that *God may be all in all* (1 Cor. 15. 28). If the first, then, is, the deification of the body, is accomplished through asceticism, then the second—the materialization of the divine in nature—is accomplished through culture. Thus in a different way the full and final triumph of life over death is prepared—the apocatastasis of creature that follows the resurrection of mankind.<sup>14</sup>

#### **B. The Ideology of the Paschal Dogma According to V. I. Nesmelov**

It must be borne in mind that this cosmological conception does not preclude to a precise illumination of the Paschal dogma. It should be viewed only as a brilliant attempt at a graphic, philosophical-apologetic discourse on the resurrection, the goal of which was—as is evident from the words of Vladimir Soloviev himself—to show that the truth of the resurrection is "a whole truth, complete truth—not only the truth of belief, but also the truth of reason."<sup>15</sup>

Another attempt at a rational grounding of the truth of the resurrection was the conception of V. I. Nesmelov, a professor of philosophy at the Kazan Theological Academy (from 1890 to 1918), whose conception that was *anthropological* in its point of departure.

Professor Nesmelov, author of "Son of Man,"<sup>16</sup> beginning with a preference for the "Socratic" rather than the "Aristotelian" method of cognition, selected as the initial point in his system and in particular in his consideration of the resurrection, the fact of the tragic helplessness of man, which does not allow man to fulfil his mission as the "crown of creation," and the necessity of salvation that stems from this fact.

Knowing of God as Creator and Providence of the world, and of the purpose for which He created the world and man "even with the most sincere desire to live by this knowledge, we in fact do not and cannot live by it. Undoubtedly, even man is the image of God, and yet no man can recognize himself as the image of God, because this consciousness compl-



contradicts man's real existence as a thing of the world." <sup>17</sup> On a broader scale, this tragic situation is true of the world as a whole. "The world is a revelation of God, yet the world does not serve to reveal God." <sup>18</sup>

The reason for this calamitous state of the world and man is the Fall, in which man misused his freedom. The Fall of man, Nesmelov argues, consisted primarily in man's voluntary subordination of himself, not to the will of God, but to material nature, over which man was called to rule, but from which he wished in fact to obtain Divine authority and bliss. Each of Adam's heirs repeats to a greater or lesser extent the act of the Fall over the course of his entire life. The salvation that man requires consists in giving man the opportunity to free himself from slavish dependence on the natural world, to cease to be one of "things" and to begin to live a true life, consisting in achieving perfection and godliness and communing with God. The Divine act of saving the world consisted in the self-sacrifice of the Son of God, Who took upon Himself the sins of the world, became incarnate and, fulfilling during His earthly life all God's will, in so doing, restored proper relations between the Creator, man and nature. And sealed His self-sacrifice by His death on the Cross and, finally, by His resurrection, and restored human nature in unity with His Divine Person forever, turning to man immortality, or eternal life, i. e. saved man from destruction for all time. We should note in passing that Nesmelov, in his disquisition on Redemption, expressed a strange view regarding the bases on which Christ's sacrifice really could have a substitutionary meaning. "It is precisely because," says Nesmelov, "He (Christ) is the true Son of God and God..., the Creator of the whole world that He really could take upon Himself the sins of the world and through His Death truly destroy them... For if He had not created the world, then no sin would have existed and there would have been no perdition because of sin... And this means, though God is not guilty of the origin of evil and cannot answer for the personal sins of His rational creatures, He is, all the same, the only One who can answer for the origin and existence of the world, and for the reality

of the bases and purposes of His Divine creation... This very responsibility was for Him enough reason to manifest to the sinful world the miracle of His saving love, because, on the basis of His creative relation to the world, He was so benevolent as to accuse Himself, as Creator of the whole world, of all the crimes of the sinful world." <sup>19</sup>

Nesmelov asserts that the Resurrection of Christ introduced into the world an immutable anthropological law, according to which, after the Death and Resurrection of Christ, no one can avoid rising again, as no one can live without dying. "By the fact of Christ's Resurrection, the law of the resurrection of the dead was introduced into the world, just as the fact of the offence of the first man brought the law of unavoidable death into the world." <sup>20</sup> This anastaseological law is connected with "the restoration of the dignity of men's common nature" in the God-Man. <sup>21</sup> Here Professor Nesmelov again expresses the strange opinion that, independent of his moral state, "every man bears within himself the very nature that Christ made eternal nature; so that, in his human nature, as being consubstantial (?) with Christ, every (?) man is necessarily a member of the eternal Body of Christ." <sup>22</sup>

It is easy to see that Professor Nesmelov turned the whole force of his thought to the philosophical justification of the Christian idea of salvation and to overcoming the "juridical" approach to the events of the Cross and the Resurrection. The immoderate approval, the almost ecstatic evaluation that the young Nikolay Berdyaev gave Nesmelov's work <sup>23</sup> is explicable chiefly by the novelty of Nesmelov's thought in the field of litrozeology and anastazeology, as compared to the teaching of the Cross and the Resurrection in the traditional school of "prepared" (in A. Tuberovsky's phrase) scholastic theology of the time. However, the drawbacks of Professor Nesmelov's work are all too obvious. His speculation that the responsibility for the sin of man, taken upon Himself by the Son of God as Creator(!) of the world, and not as its Saviour, was the basis for the substitutionary sacrifice, fully merited the reproach of Prof. Archpriest Georgiy Florovsky in his "The Paths of Russian Theology." <sup>24</sup> The no

less speculative assertion that every man, including any sinner, is "consubstantial" with Christ and is by nature a part of His eternal Body was justly termed unconvincing in Prof. Archpriest Pyotr Gnedich's "The Dogma of Redemption in Russian Theology of the Last Fifty Years."<sup>25</sup>

Moreover, Professor Nesmelov limited himself to a one-sided treatment of the Resurrection of Christ as the basis for the "immutable anthropological law" of the resurrection of all men without exception. Long ago, Professor M. M. Tareyev<sup>26</sup> noted on this point that Nesmelov "reduces the matter of our resurrection to the mechanical action of the Almighty." Professor Nesmelov hardly touched on the problems of spiritual life and of the connection between the deified and glorified human nature of the Risen Lord and the restoration to life and resurrection of the saved.

### C. The Ideology of the Paschal Dogma According to A. Tuberovsky

A. Tuberovsky, Docent at the Department of Dogmatic Theology of the Moscow Theological Academy (from 1910 to 1918), as opposed to V. S. Soloviev and V. I. Nesmelov, takes as the point of departure for his discourse not "the cosmos" and not "man", but "the Godhead," in his own words: "experientially and dynamically identified by true religion as the highest benevolent power—Love."<sup>27</sup> To Soloviev's "progress" and Nesmelov's "salvation," he contraposes "the Godhead's equally all-encompassing act of consistent self-restriction, or sacrifice to the ever greater good of His creatures."<sup>28</sup>

"Only within the limits of His own being can the Godhead love and be loved, realize Himself as benevolence, without any self-restriction or self-denial, without the slightest, so to speak, 'expenditure' of His power or glory."<sup>29</sup> In the internal life of the Godhead, revelations of love do not require *sacrifice*, because in God the "subject" and "object" of love are equivalent; the birth of the Son of God and the procession of the Holy Spirit are "the natural, age-long self-revelations of the Divine life."<sup>30</sup> The "external" revelations of God's love, on the contrary, inevitably involve the self-restriction of the Divine power, sacrifice

for the good of His creatures. Such "external" revelations of God's love are creation of the world, deification, resurrection—"acts of *grace*, dated in time."

For its whole creation, for its prosperous *existence*, the world is "obliged to the renunciation by the Divine Love of self-satisfaction with Its Tri-hypostatic plenitude..., to the sacrifice of the socialism of being. The creation of the spiritual world, in particular, enriched the nonentity with the benefit of a *reasonable moral-religious existence*" thanks to "the sacrifice of the monopoly of freedom to the toleration of evil, resistance, denial, etc. In man, nonentity is blessed... with an intense, spiritual-corporeal gratification (and this was done at the price) of the dual limitation of God's power: by philosophical-psychological laws and space-time localization, on the one hand, and by the relative freedom of good and evil, truth and falsehood, on the other."

"We have an essentially new revelation of God in the act of incarnation, 'enfleshment' of the Son of God."<sup>33</sup> Tuberovsky explains that he has borrowed the term "enfleshment" from a free Russian translation of some passages from the works of St. Macarius of Egypt. Macarius uses the expression *somatotheosis* (literally, "corporealization") to designate God's kenotic investment with pneumatic or even material forms for the sake of close union with rational spirits and men. For example, he writes: "Infinite, unapproachable and uncreated God, through His infinite and ineffable goodness embodied (*esomatotheosis*) Himself and, so to speak, diminished Himself in His unapproachable glory, that He could become one with His visible creatures—meaning the souls of saints and angels—that they might partake of the life of the Godhead."<sup>34</sup>

In the enfleshment, or—expressed in more familiar theological language—the incarnation of the Son of God, "The Divine Love in the Hypostasis of the Son of God enters into communion with the fullness of the creature, i. e. a limited, nonentical, spiritual-material, human existence and, at the cost of this self-abasement, imparts to the world the grace of the Divine substance of life. The enfleshment of God is thus a sacrifice for the deification of the world."<sup>35</sup> Ever since the world in which the act of t



embodiment of God took place was in a world of evil, the Son of God took on *eo* not only a human creature existence but also the sin of the world. In so doing, "together with the sacrifice of annihilation for the sake of the *deification* of His creature, the Incarnate Son of God also bore the Sacrifice of *Redemption* for the salvation of the world from evil." <sup>36</sup>

The Saviour's whole life was one of redemptive, sacrificial acts, <sup>37</sup> with the struggle against and vanquishing of evil. The moment of greatest tension in His struggle was Christ's Death on the Cross, this "God-Man sacrifice of love, borne totally by God for the good of His creature and by man, for the glory of God." <sup>38</sup> "The Death of Christ was a manifestation of absolute power in extreme abasement, the highest manifestation of God's love for His creature, since this is a display of love for an evil creature 'hostile to God'. On the other hand, man fidelity to God reached its maximum on the Cross." <sup>39</sup> "In remaining true to God unto death, to the end, the Son of God, at once the Son of God, restored the primordial union of God with man in the world, with a new acquisition—the grace of the Divine content of life." <sup>40</sup> Christ's sacrifice did not free us from the need for sacrifice: "everyone must take an active part in Christ's deed, in His redeeming sacrifice, in His Crucifixion and Passion. Only thus can man in fact purify himself of personal evil." <sup>41</sup> Christ's Resurrection, according to Tuberovsky, is an act of the real salvation of man and, in man, of the whole world, from evil, <sup>42</sup> an act resulting from the Death of the God-Man. "Christ is the First-Risen member of our race, after Whom will sometime follow all humanity, saved by Him... He is not the 'ridiculous' but the *dynamic* Mediator of salvation." <sup>43</sup> "Viewed theocentrically, the Resurrection, with respect to the creation of the world and the embodiment of God, is a new revelation of the Divine power," <sup>44</sup> the sense of which consists "in the redeeming *glorification* of His creature through the Death of Christ, in its entirety, spiritual and corporeal—*deification*. This revelation belongs not only to the past... but also to the present, inasmuch as Christ is present, at any time and in every instant, in the glo-

ry of the Resurrection... However, the realization of the good given in this revelation belongs to the coming Kingdom of Glory, so that the Resurrection of Christ is the principle of another life, life eternal, the root and foundation of the general resurrection and the universal anastasis of the creature." <sup>45</sup>

Professor Tuberovsky has the following to say with respect to the subjective side of salvation. Deification "is worked in the Christian by the embodiment of God in every Christian, analagous to the Incarnation of the Son of God in Christ: by the creation in man by the Holy Spirit of a "new creature," a "new man," who is forgiven all sins in the act of baptism or repentance, who is "invested in Christ," who can be "holy and without sin," who is able to love God and his fellowmen without an admixture of fear and doubt and who may be loved by God as by a father. But this embodiment of God in the Christian achieves its maximum in the Sacrament of the Eucharist, where the Godhead, having embodied Himself in Christ in principle—in human nature, but not in person—embodies and limits Himself... personally, in everyone and in so doing not only saves man, sanctifying him, making him potentially immortal and so on, but also makes him a god-man similar to Christ, investing him with the treasure of life eternal." <sup>46</sup> The full potential of the Divine life in man, a potential that is now, before the final purification from all traces of the Fall, only assimilable by man in the form, so to speak, of an advance, will be realized in the act of the resurrection of the dead. <sup>47</sup>

**D. Some Reflections on the Cross and the Resurrection by M. M. Tareyev, Archpriest Georgiy Florovsky, and V. N. Lossky**

M. M. Tareyev (†1934), Professor of Moral Theology at the Moscow Theological Academy, viewed Christ's earthly life as a revelation of the spiritual, Divine, eternal life and glory through the infirmity and kenosis of human nature. The Death on the Cross was the final, critical measure for displaying the glory of the Son of God in the meekness of the Son of Man a measure to which His whole earthly life, a continuous observance of the will of the Heavenly Father, in-

evitably brought Him. "The Resurrection of Christ was the natural consequence of His moral feat and... a testament to the reality of His eternal spiritual life." "In its (the Resurrection's) substance, it adds nothing new to the life of Christ; on the contrary, it takes its substance from the latter. But it gives this substance reality."<sup>48</sup>

The spiritual meaning of Christ's act is the demonstration in natural, human conditions, and the gift to others, of Divine life. In the Christian sense, only the children of God will rise again—men for whom Christ is the progenitor of a new, spiritual, Divine life, just as Adam is the progenitor of all mankind in a natural, Old Testament sense. Christians will rise again through the homogeneity of Divine life, revealed naturally and filially only in Christ, thereafter bestowed on all true Christians—"the children of God"—only through faith in the Only-Begotten Son.

In Archpriest Prof. Georgiy Florovsky's thinking, the death of Christ is the "baptism" by which Christ had to be baptised (Lk. 12. 50). "Baptism is always a purification. And the Baptism of the Cross is a purification of the human component, of the human nature, which traverses the path of restoration in the Hypostasis of the God-Man. It is purification in preparation for the Resurrection. And the purification of all human nature is the cleansing of all humanity in its germ, of all humanity in its new and mystic Progenitor, in the Second Adam."<sup>49</sup> As the death of the God-Man, Christ's death is not like ours: it is voluntary, it is the death of "hypostatized humanity" in the Hypostasis of the Word. Therefore, though in this death body and soul are sundered, the Hypostasis of the Word that unites them is not divided. Hence, in this death corruption is conquered and the Resurrection has already begun... In the Resurrection of Christ, all humanity is given the opportunity for resurrection. But "in salvation, the healing of nature must be distinguished from the healing of will. Nature is healed and made whole imperatively, by the sovereign power of God's all-accomplishing mercy."<sup>50</sup> The will in man cannot be made whole by compulsion; it is made whole only in deed and in freedom. Only through deeds does individual man enter into eternal life, uniting with

Christ personally and freely, by following Christ in His Death and Resurrection.

V. N. Lossky stresses the indivisibility of the redeeming feat of the Incarnate Son of God and the error of attributing exclusive import to any one act in the feat. He refers to the thoughts of the Holy Fathers on the significance of the three most important "moments" in the economy of our salvation—Incarnation, Death on the Cross, and Resurrection. Christ "was born, died and rose from the dead" for men (St. Gregory of Nazianzus). According to St. Maximus the Confessor, the act of salvation encompasses three degrees of Christ's restoration of nature: being, beatification and immortality. The first was achieved through incarnation, the second—the purity of desire in the earthly life that leads to the Cross, the third—the incorruptibility of nature revealed in the Resurrection. "Men, separated from God by a triple barrier—nature, sin and death—the Lord gave true possession of Himself and direct union with Him, having Himself destroyed all obstacles one after another: nature—by His Incarnation sin—by His Death, death—by His Resurrection" (Nicholas Cabasilas).<sup>51</sup>

## 5. The Glory of God on the Cross and in the Resurrection

*Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself (Jn. 13. 31-32).*

The Resurrection of the Lord Jesus Christ is one of the supreme revelations of the glory of God given in the Person of the God-Man, the Redeemer and Vanquisher of death. Contemplating the glory of Him Who lives in eternity and the *Lamb as it had been slain*, the Angels of God and the souls of the saved unceasingly glorify and praise Thee (Rev. 5. 6, 11-14), and we, who have not yet achieved cognition of Christ and the power of His Resurrection (Phil. 8, 10, 12) and who are saved only by hope (ti gar elpidi esofimen—Rom. 8. 24) in the feat of faith and a Christian life, *beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory* (2 Cor. 3. 18).

The expression "glory" (*docsa*) is



employed in the books of the Old and New Testaments, and it is met even when the subject is the Divine life, the purposes for which the world was created, Redemption, Christ as the Head "of the new creation," the process of salvation of the faithful, the end of the world, the future Kingdom of Glory, i. e. when the subject is the basic truths of Christian doctrine. So it seems quite natural to search for a more general meaning for the expressions "glory" and "glorification," and to utilize this meaning to elucidate, in particular, some aspects of the doctrine of the Cross and the Resurrection.

D. G. Levitsky, professor at the Moscow Theological Academy, wrote as long ago as the 1850's: "The glory of God is every kind of manifestation of the Divine perfections in finite beings, the elevation of rational beings to eternal union with God and to the expression of His perfections in their activity. All creatures, in their beauty and perfection, reflect the perfections of God, but unconsciously. The whole earth, full of the glory of the Lord of Sabaoth (Is. 6. 3), imparts the glory that it bears to man, who, alone on earth, can understand its laudatory prophecies... Contemplating the perfections of God in nature, recognizing even greater perfections in his own being, disclosing the image of God in himself by striving and imitation, man unconsciously and freely glorifies the Lord... The glory of God is indissolubly united with the perfection and beatitude of creatures... The glory of God in nature is nature's beauty and well-being, in man—beings—their spiritual perfections and the beatitude that goes with them. Man loses the glory given to him by God, his perfection and beatitude diminish. And, on the contrary, the more man is illumined by the glory of God, the more he grows in perfections and gains in beatitude... The entire beatific eternity of man is a continual elevation in perfection and beatitude, or a gradually realized illumination by the glory of God, the ascent from glory into glory."<sup>52</sup>

However, the "glory of God" is something inherent in the Divine life itself outside of its relations to the creation (Jn. 17. 5; cf. Acts 7. 2). This consideration prompted Archpriest Prof. Sergiy Glogov to define the concept of the

glory of God in this way: "The glory of God is the glorying of God in His Godhead, in the process of revelation. This is the joy of God in Himself, admiration, consolation, the vision of Himself in Beauty; this attitude must be thought of in its essence, i. e. without the partiality that is an inherent characteristic of creature self-love."<sup>53</sup>

By "the glory of God" we should understand the Divine power of love—not simply as feeling, but as maximum activity. This power, even outside the Divine life proper, creates its creature objects and creature communicants, establishes good purposes for them, purposes that consist in the representation of God's perfections or in becoming perfect and like unto God, and by the most wise means—particularly by His grace working on free rational beings that captivates them to obedience (cf. 2 Cor. 10. 5)—realizes these purposes in the synergistic process, with the joyful participation of the creature, leading it to communion with God and to deification.

In the internal life of the Triune God, the "glory of God" designates the Divine power of love in the relations among the Hypostases and characterizes the life of the Godhead from the point of view of His most perfect activity, which secures the fullness and blessedness of this life. The source and root of the Godhead, God the Father, is called in Holy Writ *the Father of glory* (ὁ Πατήρ τῆς δόξης—Eph. 1. 17), showing, as it were, the First Cause of love (1 Jn. 2. 15). The Only-Begotten Son of God had glory with the Father before the existence of the world (Jn. 17. 5; cf. 1. 14). Participating in the love of the Father, He is the *brightness of his glory* (Heb. 1. 3) and the image of the Hypostasis of the Father—the object of the Father's love and the subject of the answering love to the Father (Jn. 3. 35; 14. 31). The Spirit of God is the *spirit of glory* (1 Pet. 4. 14), the hypostatical Bearer of love, its Mediator. The Triune God is called, by the author of the Acts, in the words of St. Stephen the Protomartyr: *The God of glory* (ὁ Θεὸς τῆς δόξης—Acts 7. 2).

The world, appointed to be the revelation of the glory of God in creation, was through the fault of man plunged into the tragedy of an agonizing struggle for exi-

stence, for happiness, for development, for perfection, for some semblance of immortality, a struggle not only against the "external" forces of evil, but also against "internal enemies": against the attraction of sin, against disease, against natural catastrophes and against "the last enemy"—death. *Fore all have sinned, and come short of the glory of God*, says the Apostle about humanity, viewed outside the saving activity of God, in its life of the *flesh* after the law of sin and death (Rom. 3. 23; 8. 1-2). This deprivation of the glory of God, this deviation from its high calling, also affected creatures unendowed with spirit that *groaneth and travaileth in pain until now* (Rom. 8. 22).

But God's saving love is active in this world that *lieth in wickedness* (1 Jn. 5. 19), having its basis in the Incarnation, Redemption and Resurrection of the Lord Jesus Christ. On the completion of this age there is to be expected the victorious culmination of the Divine act—the healing of the world and of man, the restoration to them of the capacity to be implementers of the glory of God and executors of the Divine designs and, finally, the working by the Son of God of the "apocatastasis" (Acts 3. 21), or of the dedication to God, as a propitious and perfect sacrifice, of all things, which God hath spoken by the mouth of all his holy prophets since the world began, i. e. of all who render their Lord and Saviour true obedience (Acts 3. 21; cf. 1 Cor. 15. 28). St. Paul speaks of this in his *Epistle to Titus*, calling on Christians to live worthily, looking for the glorious appearing of the great God and our Saviour Jesus Christ; *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works* (Tit. 2. 13-14).

The concept of the "glory of God" here designates the blending, the knitting together of the love of God with the answering activity of the restored creature, with the responding love prompted by the miracle of the moral triumph of Divine love over all the seductions of the life of the "flesh" and sin; or the result of this triumph: the transfigured world, illumined by the eternal glory of God, a world from which sin and death have been driven forever and in which the synergism of grace and truly free will serves the continual fulfilment of God's purposes—

the perfecting of the world and the like-  
ing of spiritual and rational creatures  
God, even to deification.

"He who cognizes the mystery of the Cross and the grave," says St. Maximus the Confessor (ca 580-662), "likewise cognizes the essential meaning of all things. He who penetrates still further and is initiated into the mystery of the Resurrection, cognizes the ultimate purpose for which God created all things from the beginning."<sup>54</sup> It is to be understood that reference is here made not merely to a rational, but to a primarily mystical cognition of the mysteries of the Cross and the Resurrection, accessible only through accomplishing the feat of a truly Christian life. But the word of God also reveals about the Cross and Resurrection something apprehensible in terms of simple, theological thought of which every thinking Christian is in need. And this can also be expressed in the concepts of "the glory of God" and "glorification."

The Lord Jesus Christ said of the Cross, the culmination of His kenotic sacrifice and the sustained feat of obedience in His personal life as God-Man: *Now is the Son of man glorified, and God is glorified in him* (Jn. 13. 31). *In the likeness of sinful flesh* (Rom. 8. 3) Christ performed the work with which the Father entrusted Him (Jn. 17. 4). The point of greatest tension in this work was the death on the Cross, which was the culmination of His redemptive sufferings (cf. Phil. 2. 8) and spelled victory over the unshared power of sin: *Who by his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness* (1 Pet. 2. 24). The irreproachable and perfect fulfilment of the will of the Father was in the Son of Man, i. e. for the Incarnation. Son of God, glorification, complete moral triumph, though to the external view this glory of conquering love was hidden by the appearance of a man of sorrow and acquainted with grief (Is. 53. 3), an appearance in which there was *no form nor comeliness* (Is. 53. 2). But in prophetic vision, despite the fact that *his visage was so marred more than any man* (Is. 52. 14), clearly perceived in the Crucified, He Who, *fairer than (all) the children of men* (Pss. 45. 2), goes in *adorned garments from Bozrah, this that*



rious in his apparel, travelling in the greatness of his strength (Is. 63. 1).

But God the Father, too, was glorified through this, for by what was done was fulfilled His most blessed will for the salvation of men, that *whosoever believeth in him* (the Only-Begotten Son of God) *should not perish, but have everlasting life* (Jn. 3. 16). The Incarnate Son of God glorified the Father (Jn. 17. 4) by fulfilling the work of God—the work of divine love. The redemption wrought on the Cross became God's gift and blessing forever, calling forth the reverent gratitude of saved humanity, while the Cross became the most holy object of veneration, for on it "The King of glory by His will lifted His hands and raised us to first bliss, being before His enemy, hidden to sweetness, driven from God's creation." <sup>55</sup>

It was intended that the glorification should continue after the Cross, too, when God accepted *his glorious body* (to *oma tis docsis avtu*—Phil. 3. 21), *for the days of His flesh had passed* (Heb. 5. cf. 2 Cor. 5. 16). Even on the threshold of the sufferings on the Cross, in response to Christ's prayer to His Father to strengthen Him in His humanity and that through the Passion of the Son God the Father should *glorify* (His) *name*, *came there a voice from heaven, saying, I have both glorified it, and will glorify it again* (ce edocsasa ce palin docaso—Jn. 12. 27-28). The past tense evidently refers here to the suffering on the cross, though they were then still in the future (cf.: *Now is the Son of man glorified*—Jn. 13. 31). It expresses, as it were, the indisputable Divine prophecy of the sacrificial offering of the Lamb that was to come to pass, *slain from the foundation of the world* (Rev. 13. 8). The future tense refers to the era revealed by Christ's Resurrection. Of this glorification it is said: *If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him* (Jn. 13. 2).

This new and manifest glorification began with the act of Resurrection. The humanity of Christ was brought into communion with the depths of the Divine life in fulfilment of the words: *And now, Father, glorify Thou me with thine own self with the glory which I had with thee before the world was* (Jn. 17. 5). The

author of The Acts expresses the same thought in the following manner: "*Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it* (Acts 2. 24). The descent into Hell (1 Pet. 3. 19) signified that "the desired crowning (of the great service completed on the Cross) had arrived, for the power of the prince of this world had fallen away, and the gates of Paradise had opened for all, even the thief." <sup>56</sup> Finally, through the many appearances of the Risen Lord to the apostles it became obvious that the Incarnate Son of God (i. e. the Son of Man) was *declared to be the Son of God with power, according to the spirit of holiness* (Rom. 1. 3-4). This made the faith of the apostles invincible and their preaching unconquerable. The saying of the Lord achieved full force: *I am glorified in them* (Jn. 17. 10), for the apostles became true "witnesses of the Resurrection," proclaimers of its power (Acts 1. 22).

The Risen Christ, *firstborn from the dead* (Col. 1. 18), the Head of redeemed humanity, the Bearer of deified and glorified human nature, the Head of the Church where arises and grows *a new creature* (Gal. 6. 15; Col. 2. 19)—such is the substance of the saving *mystery... which is Christ in you*, its enormous *riches of the glory* (tu plutos tis docsis—Col. 1. 27), holding in itself an inexhaustible potential for the renewal of man and the world in the direction of the achievement of God's purposes and of the removal of obstacles to this achievement. This mystery, *once hid from ages and from generations* (Col. 1. 26) is now, i. e. after the Resurrection of Christ and the events that followed—*received up into glory* (1 Tim. 3. 16) and the descent of the Holy Spirit—revealed to the saints of God, that is, to the true believers; it is revealed not only in sermons, but also in the real sacramental acts of Church life, in which *hath* (been) *given unto us all things that pertain unto life and godliness* (2 Pet. 1. 3).

The purpose of bringing man into communion with the riches of this mystery is *that we may present every man perfect in Christ Jesus* (Col. 1. 28). Through the grace of union with the Risen Christ, through faith and piety, there transpires the gradual, internal transformation of

our nature. The whole man is transformed, including his soul and body; and the Christian must *glorify God in [his] body, and in [his] spirit, which are God's* (1 Cor. 6. 20). The Word of God reveals to us, in particular, that the Lord changes *our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself* (Phil. 3. 21).

The ultimate of this perfection will be the state of *glorious liberty of the children of God* (Rom. 8. 21), inherent in the future age. Everyone worthy of being saved will achieve this state in the resurrection of his body, attaining the crown of glory merited by his efforts and works (1 Cor. 9. 25; 15. 41-42). But, for all the saved, this will be universal triumph and joy when Christ the Saviour's *glory shall be revealed* (1 Pet. 4. 13), the advance act of which was Christ's Pascha. If the Cross is for us an object of grateful veneration, then the glorious Resurrection of Christ unfailingly fills us with rejoicing and joy, from the consciousness and experience of the sublime grace of the rebirth, resurrection and deification given to us through it.

"We venerate Thy Cross, O Master," sings the Holy Orthodox Church, "and we *glorify* Thy Holy Resurrection."

#### NOTES

<sup>12</sup> См. пасхальное письмо от 13 апреля 1897 г. в Собрании сочинений В. С. Соловьева, том 8 (1897-1900). Пгр., 1914, с. 104-107.

<sup>13</sup> В. Соловьев. Собрание сочинений, т. 3.

<sup>14</sup> См. А. Туберовский. Цит. соч., с. 21-25.

<sup>15</sup> В. Соловьев. Цит. пасхальное письмо.

<sup>16</sup> Т. I. Опыт психологической истории и критики основных вопросов жизни. Казань,

1898; т. 2. Метафизика жизни и христианского откровения. Казань, 1903.

<sup>17</sup> В. Несмелов. Наука о человеке. Т. I. Изд. 3-е. Казань, 1906, с. 417.

<sup>18</sup> Там же. Т. 2. Изд. 2-е. Казань, 1907, с. 11.

<sup>19</sup> Там же, с. 333-334.

<sup>20</sup> Там же, с. 350.

<sup>21</sup> Там же.

<sup>22</sup> Там же, с. 353.

<sup>23</sup> См. его доклад «Опыт философского оправдания христианства», напечатанный в «Русской мысли», 1909, кн. 9.

<sup>24</sup> Париж, 1937, с. 447.

<sup>25</sup> Ленинград, 1953, с. 128.

<sup>26</sup> См. его статью «Воскресение Христово и его нравственное значение». «Богословские вестник», 1903, № 5, с. 9. примеч.

<sup>27</sup> А. Туберовский. Цит. соч., с. 174.

<sup>28</sup> Там же.

<sup>29</sup> Там же, с. 175.

<sup>30</sup> Там же, с. 268.

<sup>31</sup> Там же.

<sup>32</sup> Там же.

<sup>33</sup> Там же, с. 268-269.

<sup>34</sup> Migne P. G., t. 34, col. 893.

<sup>35</sup> А. Туберовский. Цит. соч., с. 269.

<sup>36</sup> Там же.

<sup>37</sup> Там же, с. 255.

<sup>38</sup> Там же, с. 252.

<sup>39</sup> Там же, с. 259.

<sup>40</sup> Там же, с. 260.

<sup>41</sup> Там же, с. 262.

<sup>42</sup> Там же, с. 269.

<sup>43</sup> Там же, с. 264-265.

<sup>44</sup> Там же, с. 269-270.

<sup>45</sup> Там же, с. 313-314.

<sup>46</sup> Там же, с. 193-194.

<sup>47</sup> Там же, с. 194.

<sup>48</sup> М. М. Тареев. Основы христианства. Т. 1. Изд. 2-е. Сергиев Посад, 1908, с. 342-343.

<sup>49</sup> Г. В. Флоровский. О смерти крестной «Православная мысль». 1930, № 2, с. 165.

<sup>50</sup> Там же, с. 179-180.

<sup>51</sup> V. Lossky. Essai sur la théologie mystique de l'Eglise d'Orient. Paris, 1944, p. 150.

<sup>52</sup> Д. Г. Левитский. Премудрость и благодать Божия в судьбах мира и человека. Письмо 2-е. Изд. 5-е, Пгр., 1916, с. 75-76.

<sup>53</sup> Прот. Сергей Булгаков. Агнец Божий. О Богочеловечестве. Ч. 1. Париж, 1932, с. 132.

<sup>54</sup> Migne P. G., t. 90, col. 1108 AB.

<sup>55</sup> Стихира на поклонение Кресту.

<sup>56</sup> Проф. Н. Н. Глубоковский. Евангелия и их благовестие о Христе Спасителе Его искупительном деле. 1932, с. 121.



## Die Veränderung der Welt durch Christus und die Antwort des Menschen darauf

Die Formulierung des Themas überrascht den ersten Blick, denn man pflegt in der christlichen Tradition immer wieder das „gewandelte Herz“ als „die Keimzelle der Weltveränderung“ anzusehen<sup>1</sup>. Das heißt, der Veränderung der Strukturen müsse die Veränderung der Individuen vorangehen. Dieses Schema verkennt allerlei, nämlich erstens, daß die Änderung des Individuums und die Änderung der Strukturen nicht eine einlinige Kausalität darstellen, sondern in einem dialektischen Verhältnis zueinander stehen. Dies zu verkennen ist nur möglich auf Grund einer großzügigen Mißachtung des Markus. Zum andern verkennt die These von der Voraussetzung der Veränderung der Individuen für die Veränderung der Strukturen das Alte, die Richtung in der zentralen Botschaft des Evangeliums (Mk. 1, 15): „Die Herrschaft Gottes ist nahe herbeigekommen. Kehrt um!“ heißt nicht, daß die Umkehr des einzelnen zum Kommen der Gottesherrschaft führen, sondern diese Umkehr hängt wesentlich davon ab, daß die große Erneuerung, die mit dem Kommen der Gottesherrschaft in die Welt tritt, bereits geschehen ist. Der „neue Bund“ Gottes mit seiner Welt schließt den „neuen Menschen“ in sich. Was mit dem Kommen des Reiches Gottes in Jesus Christus Wirklichkeit geworden ist, bringt Paulus knapp auf den Punkt der „Neuheit des Lebens“ (Röm. 6, 4), mit der Auferweckung Jesu von den Toten eingeschlossen wird, oder auf die Formel von der „Neuheit des Geistes“ (Röm. 7, 6), die dem alten Menschen entgegengestellt wird. Das Neue, von dem im Neuen Testament immer wieder hier entscheidend die Rede ist, ist durch ein Moment der Modalität gekennzeichnet. Es ist nicht absolut Neues, sondern es ist jeweils die Erfüllung der Typik des „Alten“, seine Hinaufhebung zur Vollkommenheit. Es ist derselbe Typus, der im Alten Testament gewirkt hat und jetzt, in der Heilszeit, wirkt, aber auf neue Weise. Der Gegenbegriff zu „neu“ (kainon) kann sein: ta proota (vgl. Apk. 21, 5) oder „ta archaia“ (vgl. 2. Kor. 5, 17); „ta proota“, das Alte, wird erfüllt und dadurch für sich zum Alten, zu „ta palaia“, wie es Hebr. 8, 13 in Bezugnahme auf das Neue Testament, den neuen Bund, heißt: „Indem er sagt ein Neues Testament, hat er das frühere zum Alten gemacht.“ Es handelt sich hier also um die Erneuerung des schöpferischen Anfang setzenden Typus, von der aus und durch die das Alte zum „Alten“ wird. Es ist ein eschatologischer Neuheitsbegriff, der so die „Erfüllung“ des „Früheren“ (ta proota) in der Überwindung des alten Wesens (ta archaia) in sich schließt. So wird auch von der „kaine diatheke“, dem neuen Bund“ gesprochen (Lk. 22, 20; 1. Kor. 11, 25; Hebr. 8, 13; 9, 15), von dem „neuen

Wein“ beim eschatologischen Freudenmahl (Mk. 14, 25) und der „ode kaine“, dem „neuen Lied“ (Apc. 5, 9; 14, 3), aber auch den „neuen Zungen“ (Mk. 16, 17) im Namen Jesu und von dem „neuen Gebot“ (Joh. 13, 34; 1. Joh. 2, 7, 8; 2. Joh. 5). Ebenso dann auch vom neuen Menschen (Eph. 2, 15; 4, 24) und dem ihm entsprechenden „neuen Jerusalem“ (Arc. 21, 2), vom „onoma kainon“ (Apc. 2, 17), von „neuen Himmeln und neuer Erde“ (2. Petr. 3, 13; Apc. 21, 1), von der „kaine ktisis“ (2. Kor. 5, 17; Gal. 6, 15) bis hin zu den Jes. 43, 19 („Siehe, nun schaffe ich Neues“) aufgreifenden großen Aussagen in 2. Kor. 5, 17: „Das Alte ist vergangen, siehe Neues ist geworden“ und Apk. 21, 5: „Siehe, ich mache alles neu“. Den entscheidungsmächtigen Ereignischarakter dieser Neuheit umschreibt das Neue Testament mit dem paulinischen „anakinoun“, erneuert werden (2. Kor. 4, 16; vgl. Kol. 3, 10) und dem deutlich auf das bestimmte Geschehnis der Buße, der Umkehr, bezogenen „anakainizein“ (Hebr. 6, 6), (sich) erneuern.

Diese Neuheit also, um die es hier geht, ist nicht eine Neuheit, die ein lediglich Veraltetes ablöst, sondern eine solche Neuheit, die das Alte als dessen eschatologische Erfüllung überwindet und erlöst, die es so in sich hineinzieht, daß seine „Vergangenheit“ eine völlige ist und sein zeitliches prius außer Geltung gesetzt wird, so daß das „Alte“ nun nicht mehr in einem Gegenüber zum „Neuen“ als seine fortlebende Infrastruktur und Bedrohung verharrt, als die zum Schatten gewordene Gestalt gegenüber der nunmehr ans Licht getretenen. Soll das Alte neu werden—und es soll neu werden!—, dann nur so, daß das Alte mit Christus stirbt und durch die Auferstehung Jesu von den Toten zu einem neuen Wandel in einem neuen Leben gerufen wird.

Die Neuheit, und zwar die Neuheit des Geistes, als die das Evangelium sich versteht, schließt so das Moment der Veränderung in sich und bewirkt Veränderung, Veränderung der Welt. In welchem Verhältnis der „neue Mensch“ zu dieser Veränderung der Welt steht und wie auf der andern Seite die Welt gegenüber der Veränderung reagiert, das wird im einzelnen noch zu verdeutlichen sein.

Karl Marx hat bekanntlich einmal erklärt: „Alle Philosophen haben die Welt bisher nur verschieden interpretiert. Es kommt aber darauf an, sie zu verändern.“ Im Evangelium aber gehört beides zusammen; es interpretiert die Welt, und es verändert sie zugleich. Darauf weist Kol. 3, 9f., wenn es hier heißt: „Lüget nicht untereinander; ziehet den alten Menschen mit seinen Werken aus und ziehet den neuen an, der da erneuert wird zu der Erkenntnis nach dem Ebenbilde des, der ihn geschaffen hat.“ Diese Erkenntnis meint die durch den Glauben erneuerte Vernunft in ihrem Gegenüber zur Schöpfungswelt Gottes. Nur ein gnostischer Spiritualismus hat diese Schöpfungswelt als Werk

H. Thielicke, Können sich Strukturen be-  
ren-ZThK 66/1969, S. 98 ff.

des schlechten Demiurgen und damit als von Grund auf böse abgewiesen. Der Christ aber erkennt und anerkennt diese Welt als die gute Schöpfung Gottes. Darin besteht die Interpretation der Welt durch das Evangelium. Es versteht eindeutig auf Gott bzw. auf Jesus Christus als ihren Herrn. Die Schöpfung gehört Gott und nicht dem Menschen und wird von ihrem Schöpfer nicht verlassen. Aber sie hat sich von Gott abgewendet, hat ihren Herrn verleugnet und hat dadurch sich selbst verdorben und entstellt. Sie ist zur gottfremden, zu „dieser“ Welt geworden.

Röm. 12, 1 schreibt Paulus: „Ich ermahne euch nun, liebe Brüder, durch die Barmherzigkeit Gottes, daß ihr eure Leiber begeben zum Opfer, das da lebendig, heilig und Gott wohlgefällig sei, welches sei euer vernünftiger Gottesdienst. Und stellet euch nicht dieser Welt gleich, sondern verändert euch durch Erneuerung eures Sinnes, auf daß ihr prüfen möget, welches da sei der gute, wohlgefällige und vollkommene Gotteswille.“ Paulus fordert hier die Gemeinde auf, ihre Leiber, und das heißt sich selbst in all seinem Handeln und Tun, darzubringen als vernünftigen Gottesdienst. Die ganze Welt ist der Ort, an dem diese Christen ihren Gottesdienst im Alltag ihres Tuns verrichten sollen. Daher sollen sie sich nicht der Gewalt dieses Aon unterwerfen, sondern sich leiten lassen durch die Erneuerung ihres verstehenden Urteilens, die sich an ihnen vollzieht. Durch die Erneuerung des ganzen Menschen, die auch seine Vernunft, seine Fähigkeit zu kritischem Denken und Urteilen betrifft. Darum geht es hier, im Gegensatz zu dem Urteil über die Heiden, deren vernehmender und verstehender Sinn eitel und nichtig geworden ist (Röm. 1, 28), daß Gottes erneuerndes Handeln am Menschen sich gerade auch auf sein Urteil bezieht. Es schenkt ihm eine nüchterne Sicht auf die Welt, so wie sie sich dem christlichen Glauben neu zeigt, und dadurch wird zugleich auch die Fähigkeit geweckt, in kritischem Urteilen zu handeln. Ohne ein besonderes Gesellschaftsprogramm, nach dem die Welt und die Ordnung der menschlichen Gesellschaft gestaltet werden sollte, sondern in der Mannigfaltigkeit zahlreicher sachgerechter Entscheidungen. Sie sind jetzt unter der Herrschaft Christi möglich. Denn wo Christus als der Herr bekannt wird, wo sich diese gottgewirkte Erneuerung ereignet, die dem ganzen Menschen gilt, da sind auch Freiheit und Vollmacht zu einem weltlichen Handeln gegeben, das von wahrhaft vernünftigem Urteil und auch von der erfinderischen Kraft der Liebe im Sinne der Solidarität mit den Gottlosen geleitet ist. Von da aus können wir auch heute die Formel „Kirche für die Welt“ glaubwürdig gebrauchen. Es geht bei der konkreten Verwirklichung der Solidarität mit den Nöten der Welt ganz schlicht zu, nicht schwärmerisch, sondern vernünftig, nicht programmatisch, sondern nüchtern, pragmatisch. Alles freilich unter der einen Voraussetzung, daß die Neuheit des Seins, in das der Christ durch das Widerfahrnis der Rechtfertigung mit der Taufe durch seinen Herrn gerufen ist, im Glauben immer wieder wahrgenommen wird als die ausschließliche Grundlage seines Daseins in der Welt für die Welt, seiner Existenz unter dem Vorzeichen der Sendung und des Dienstes, seines neuen Lebens im Gehorsam des Glaubens und in seiner Freiheit.

Aber wir wissen alle, wie unvollkommen damit in unserer vordergründigen Wirklichkeit aussieht, wie sehr wir durch ein noch so ernsthaftes Sonntags-Christentum gehemmt und dadurch gehemmt, daß wir neben einem, wie wir meinen, „realistischen“ Verhalten in der Welt ihren natürlichen kulturellen und politischen Gesetzmäßigkeiten eben jenes Sonntagschristentum pflegen, weil wir zutiefst noch Vorbehalten gegenüber dem Erbarmen Gottes, uneingeschränkt uns als Ganzem gilt. Wir hören in der Regel die Botschaft des Evangeliums nur als Trost denn als Ermunterung, mehr als in denn als nach vorne fordernde Weisung. Wir leben doppelgeisig und doppelherzig in der Welt, jedenfalls in der großen Menge derer, wir uns Christen nennen. „Es gibt 'etwas' diesem Christentum—sagte der holländische Techniker C.J. Dippel vor einigen Jahren—, durch das christliche Volk einschließlich seiner Führer immer hinter der Weltgeschichte herläuft ... immer den Fortschritt hemmt und nach fünfzig Jahre später, mitmacht, immer sei Seher, Propheten und Märtyrer zu spät ehrt, in ihrem Tode, und nachher, fünfzig Jahre später sich selber mit der Märtyrerkrone krönt. Die 'Etwas' verhindert, daß sich in der Welt ein Evangelium her neue Wirklichkeitsschichten öffnen“, daß durch deren Erkenntnis dann „profane Wirklichkeit auf Gott hin transparent wird. Offenbar macht dieses 'Etwas' das Christentum blind für die Zukunft.“ Aber auch die Gegenwart. „Und daher kommt es, daß all Elend in der Geschichte—Sklaverei, Rassenhunger, Kolonialismus, Nationalismus, Krieg, die Übelstände der industriellen Revolution usw.—immer zu seiner Zeit christlich gut heißen wurde. Offenbar verstehen es die Christen nicht, die großen Fragen der Zeit voranzunehmen.“<sup>2</sup>

Der Grund dafür ist, daß wir die Verantwortung in der Freiheit zuletzt doch nicht wagen, daß wir jener Forderung rückhaltloser Solidarität vielfach mit „christlichen“ Vorwänden ausweichen, daß wir die „unfreien Selbstverständlichkeiten“ der in sich gefangenen Welt „religiösen Argumenten ... unterbauen“, daß wir zu rasch vergessen, in wessen Dienst wir gerufen, zu welchem Dienst wir befreit sind, wozu es um eine echte Sorge für den Menschen und die Welt seines irdischen Daseins auf sich haben. „Wir mißbrauchen und pervertieren die technischen und wissenschaftlichen Möglichkeiten Gaben Gottes für den Menschen durch Menschen in der Technik, die tatsächlich als Hand Gottes in der Natur arbeitet“, weil wir zugleich vielfach noch der Meinung sind, nur die „natürliche Natur sei Gottes Werk und weil wir den selbstsüchtigen, von Verantwortungslosigkeit bezeugten Umgang des Menschen mit seiner Technik für das Eigentliche der Technik nehmen. Und wir wagen es schließlich auch nicht, wirklich Kommunikation mit den Mitmenschen zu suchen, „offen Mensch unter Menschen zu sein, so wie wir sind“. So wie wir sind: denn wahrscheinlich kommt von all diesen verschiedenartigen Hemmungen her die ständige Frage danach, was wir denn nun im einzelnen tun sollen, und überde-

<sup>2</sup> C. J. Dippel, Immer Ärger mit den Christen, Deutscher Evangelischer Kirchentag Dortmund 1963, Dokumente, 1963, S. 341 ff.





Representatives of the Autocephalous Sister Churches taking part in ceremonies held by the Orthodox Church of Alexandria [ARE] to mark the 16th centenary of the decease of St. Athanasius the Great, after Divine Liturgy celebrated in Alexandria's Church of the Annunciation on June 23 (photo above). Archbishop Filaret of Berlin and Central Europe, head of the Russian Orthodox Church delegation, presenting His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, with a panagia from His Holiness Patriarch Pimen of Moscow and All Russia (photo below) [see p. 3]





**Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary, addressing lecturers and students on Graduation Day, June 13, 1974**



**Archbishop Vladimir (centre, 1st row) with the graduates and lecturers of the Moscow theological schools [see p. 11]**



ist die andere Frage, wie wir denn *sein* sollen: genauer: was wir durch Gottes Erbarmen als Menschen in seiner Gemeinde kraft der Vergebung durch seine uns in Christus zugewendete freie Gnade *sind*. Was wir als „neue Menschen“ sind eben auf Grund der großen Erneuerung, die mit dem Einbruch des Reiches Gottes in Jesus Christus in die Welt Wirklichkeit geworden ist.

Auf Grund unseres neuen Seins soll all unser Leben ein Zeugnis sein für dieses Kommen des Reiches Gottes im Verborgenen, für das Beantwortetsein durch Gottes die Welt mit sich veränderndes, zu sich heimholendes Handeln. Hier geht es um Vernünftigkeit, Rechtlichkeit, Glaubwürdigkeit eines Tuns, das nunmehr frei ist von Selbstbezogenheit, Interessengebundenheit und Macht; es verlangt eine gewisse Findigkeit und Fantasie in der Auswahl der erforderlichen Einzelmaßnahmen, die alle orientiert sind an der Größe um die Gewinnung und Bewahrung der Menschlichkeit des Menschen, mag er uns zunächst als Freund oder als Feind begegnen. Das Wort von der Brüderlichkeit in Christus, das die Erstgeborenen unter den Brüdern, darf nicht zurückkommen. Es darf auch nicht vergessen werden, daß das Reich Gottes Verheißung für die Erneuerung der Gesellschaft ist.

Mit dem Bisherigen ist im wesentlichen verbunden, daß die große Erneuerung in Jesus Christus diese Welt als Welt Gottes neu interpretiert. Zugleich ist deutlich geworden, daß mit der Neuinterpretation der Vorgang der Veränderung dieser Welt aufs engste verbunden ist. Die Interpretation und Veränderung lassen sich hier einfach nicht trennen. Das erleuchtende Wort der Herrschaft Christi ist zugleich die Kraft seines Wirkens und Handelns und umgekehrt. Dabei ist der wiedergeborene Mensch der mit dieser Wiedergeburt zugleich gesetzgebende Gemeinde das Medium der Veränderungen. Er wirkt an seiner Welt durch seinen Menschen. Er hat ihm von Anbeginn an, wie schon die Schöpfungsgeschichte sagt, für seine Schöpfung als seinen Mitarbeiter in Anspruch genommen. Die Realität dieser Erkenntnisse erweist sich, wenn gleich immer nur zeichenhaft und stets unvollendet, an der Geschichte des Ganges des Evangeliums über diese Welt.

Es wird der Gegensatz zwischen der neuen Welt Gottes, dem Reich Gottes, und der alten Welt schon in der Urchristenheit bezeugt durch den Gegensatz des sozialen Lebens der Gemeinde unter der Umwelt. Die christliche Gemeinde ist für ihren Herrn unter den Bedingungen des alten Aon, das heißt der alten Weltverhältnisse, proklamiert, daß in Jesus Christus alles neu geworden ist. Damit werden von dem im Evangelium begründeten Humanismus der Gemeinde die bislang geltenden Institutionen in Frage gestellt. Die Gemeinde ist eine durch Brüderlichkeit und Gleichheit bestimmte Gesellschaft. In ihr ist von Gott in Christus geliebt und das Zusammenleben im Reiche Gottes bestimmt. Infolgedessen können sich die Christen einem Teil der vorgefundenen weltlichen Institutionen nicht mehr beteiligen—die alten Institutionen kannte einen Katalog ausgeschlossener Berufe—oder sie muß im Rahmen der alten Institution nach den Kriterien der Brüderlichkeit und der Gleichheit anders zusammengebaut werden. Die Gemeindeethik der Christen ist,

was die persönliche Forderung betrifft, radikaler. Das zeigt sich an der Zuschärfung des Liebesgebots, an der Betonung der Freiheit des einzelnen, an der Gewaltlosigkeit; und sie ist im Vergleich zu anderen Sekten der Zeit weniger radikal, was die Gesetze und Strukturen der Welt anlangt. Sie hat zunächst kein sozialreformatorisches Programm und läßt z. B. auch die der Zeitlage entsprechende Institution der Sklaverei noch unberührt. Dennoch steht die Bruderschaft der Christengemeinde im Gegensatz zum Konkurrenz- und Klassenkampf der Mangelgesellschaften. In all dem zeigt sich eine Vorwegnahme des Neuen unter den Bedingungen des Alten. Diese Vorwegnahme muß möglich sein, wenn die Ausrufung des Gottesreiches nicht nur Hoffnung auf künftige Freude bedeutet, sondern wenn dieses Reich mit Jesu Tod und Auferstehung schon gegenwärtige Wirklichkeit ist. Die Christen sind nach Röm. 8, 12 nicht „Schuldner dem Fleisch, daß wir nach dem Fleische leben“, sondern sie können „durch den Geist die Praxis des Fleisches töten“. Wie ihr—sagt Paulus der Gemeinde (Röm. 6, 19)—„eure Glieder begeben habet zum Dienst der Unreinigkeit und von einer Ungerechtigkeit zu der anderen, also begebet auch nun eure Glieder zum Dienst der Gerechtigkeit, daß sie heilig werden.“

Jene Frage nach der Möglichkeit der Vorwegnahme des Neuen bedeutet aber eine Infragestellung des christlichen Glaubens selbst. Diese kann nur durch einen Akt des Glaubens beantwortet werden: Glauben heißt dann, die verheißene Möglichkeit des neuen Lebens zu ergreifen und zu leben. Es widerspricht dem Evangelium, zu behaupten, innerlich sei der Mensch neu, äußerlich aber bleibe alles beim alten. Es spricht zwar alles in unserer innerweltlichen Erfahrung für die Übermacht des Alten, aber der Glaube spricht gegen sie. „Im Glauben unternimmt die christliche Gemeinde den abenteuerlichen Versuch der Vorwegnahme des neuen Lebens: brüderliches Leben, anti-autoritär, ohne Herrschaft und Hierarchie, gesellschaftliche und sonstige Privilegien zum Nutzen aller, insbesondere der Unterprivilegierten zur Verfügung stellend“ (Gollwitzer). Freilich handelt es sich bei dem um immer wieder neue Versuche, mit denen die Gemeinde je neu auf die gesellschaftlichen Veränderungen der Umwelt antwortet. Sie stellt so wie der einzelne das Kampffeld des Kampfes zwischen dem Neuen und dem Alten dar. Aber das neue Leben der neuen Gesellschaft ist noch nicht perfekt. Sie lebt in der noch unveränderten alten Welt, d.h. in der Welt, die von der großen Erneuerung noch nichts weiß, sie lebt noch unter den Bedingungen der Mangelgesellschaft und in einer unerneuerten Menschheit, in der böser Wille Realität ist. Auch die christliche Gemeinde nimmt immer wieder teil an der Selbsterhaltung mittels des Kampfes ums Dasein, an der Konkurrenz, an der gegenseitigen Verdrängung, am objektiv Schuldigwerden.

Sie muß, daher auch jene weltlichen Regulierungen, befolgen und ihrerseits mitgestalten, die in der Mangelgesellschaft das soziale Leben ermöglichen sollen durch Rechtssetzungen, durch Sanktionen gegen böses Tun, durch Staat und durch Gewaltanwendung. Sie steht aber zugleich gegen die Verabsolutierung der Trennungen unter den Menschen zum Freund-Feind-Gegensatz, sie bezeugt das Übergreifende der Verantwortung

eines jeden Menschen für jeden Menschen, auch für den im feindlichen Lager. Sie mildert dadurch die Gegensätze und macht Kompromisse möglich, die das Miteinanderleben jetzt schon in einem gewissen Ausmaß garantieren. Sie kann den status quo dieser Welt nicht einfach hinnehmen, sondern sie muß ihn zu überwinden versuchen.

Durch das Dasein der christlichen Gemeinde wird in Frage gestellt, daß die weltlichen Strukturen der Herrschaft und der Ausbeutung durch alle Veränderungen ihrer Formen hindurch sich durchzuhalten vermögen. Sie werden verändert dadurch, daß das Leben der Gemeinde sich jetzt in ihnen abzuspielen sucht. Das gemeinsame Leben in der Gemeinde mit ihrer Gleichberechtigung wirkt korrigierend dahin, daß sich die neue Lebensweise der Bruderschaft auch in den alten Formen durchsetzt. Der Widerspruch zwischen den Strukturen der alten Welt und der neuen Lebensweise der Gemeine „ist eine Gestalt des Kampfes zwischen dem Alten und dem Neuen. Eben darum ist wichtig, daß die Gemeinde als übergreifende Gemeinschaft die durch die Rechtsformen Getrennten miteinander zur Bruderschaft vereint. Dadurch wird aus einem Kampf der einen gegen die anderen a) ein Kampf, der sich in der Brust eines jeden vollzieht: der Kampf der Bruderschaft gegen die Unbrüderlichkeit, die ja in jedem sitzt... und b) ein Kampf beider gemeinsam gegen von den Rechtsformen, aus den Strukturen, ausgehenden Zwang zur Unbrüderlichkeit“ (Gollwitzer) bis hin zu einem Kampf gegen diese Strukturen selbst. Dieser Kampf wirft aber zugleich auch das Problem der Gewaltanwendung durch Christen auf.

Ein Beispiel: Das antike Rechtsinstitut der Sklaverei blieb auch in christlichen Ländern bis in die Mitte des 19. Jhs erhalten. Fraglos ist seine Überwindung durch das christliche Ringen um das Menschsein des Menschen moralisch vorbereitet worden. Aber es bedurfte in den USA eines blutigen Bürgerkriegs, um die Sklaverei wenigstens als Rechtsform abzuschaffen. Ihr Inhalt, die Unterdrückung, Ausbeutung und Nichtgleichberechtigung ist damit freilich noch immer nicht aus der Welt geschafft.

Man hat der Urchristenheit bereits den Vorwurf gemacht, daß sie nicht die Sklaverei ausgerottet habe. Aber auch für die Urchristenheit war die Sklaverei die gegebene Grundlage des Wirtschaftslebens ihrer Zeit. Dennoch war die frühe Christenheit um eine bis dahin unerhörte Humanisierung der Beziehungen inmitten inhumaner Klassenbeziehungen und Rechtsformen bemüht. Der Onesimus-Brief ist ein deutliches Zeichen dafür, daß man bemüht war, den rechtlosen Sklaven als gleichberechtigten Menschen anzuerkennen. Die Grundlinie nennt 1. Kor. 7, 22: „Denn wer als Knecht berufen ist in dem Herrn, der ist ein Freigelassener des Herrn; desgleichen, wer als Freier berufen ist, der ist ein Knecht Christi.“

Das wird der Gemeinde gesagt und hat ihr Verhalten zu bestimmen. Es geht hier nicht um die Innerlichkeit des stoischen Freiheitsbegriffs, sondern um die Gemeinsamkeit des einen Herrn über alles, in der soziale Differenzen zumindest relativiert werden.

Ähnliches gilt von der neuzeitlichen Demokratie. Sie ist gewiß nicht durch die Reformation in die

Welt gebracht worden, aber auch nicht am vorbei entstanden.

Beide Beispiele mögen als Zeichen für Auswirkung der großen Veränderung gelten, mit der Proklamation der Gottesherrschaft dieser Welt in Jesus Christus begonnen hat. Beide können zugleich zeigen, wie weit und mühsam der Weg zur vollkommenen Verwirklichung ist. Und beides wiederum fordert auf, diesen Weg unablässig zu beschreiten.

Auf der anderen Seite läßt sich nicht leugnen, daß die christliche Kirche bestehende weltliche Herrschafts- und Abhängigkeitsverhältnisse ihrerseits sanktioniert hat. Seitdem Konstantin das Christentum als Staatsreligion anerkannte und ihm so allmählich die herrschende Oberschicht zugeführt hat, wurde der lebensändernde Einfluß des Evangeliums in der Gesellschaft immer mehr eingeschränkt auf Einzelfragen politischer Moral, im Mittelalter z.B. auf Widerstand gegen das Zinswesen, positiv in Diskussion des „gerechten Krieges“; zugleich wurde eine Spiritualisierung, Individualisierung und Privatisierung der christlichen Heilsschenschaft und der christlichen Ethik in Gang gesetzt. So hat sich die Kirche weithin in babylonische Gefangenschaft der besitzenden und herrschenden Schichten begeben und war nicht in der Lage, im 19. Jahrhundert den Sozialismus als die entscheidende Anfrage auch an die Kirche zu begreifen.

Die Jüngerschaft Jesu, die er selbst als Salz der Erde und das Licht der Welt bezeichnet hat (Mt. 5, 13f.), muß eben aus diesem ihr Sein heraus über den eigenen Lebensbereich hinaus wirken. „Wo brüderliche Gemeinde ruht, erweckt sie über ihren Kreis hinaus, auch bei den Nichtgläubenden, den Geschmäcken für Brüderlichkeit, Freiheit, Toleranz,—eröffnet sie Phantasie für neue Möglichkeiten gesellschaftlichen Lebens, für antiutoritare und solidarische Möglichkeiten und verdrängt den Geschmack der bisherigen Herrschafts- und Ausbeutungsstrukturen“ (Gollwitzer). Von da aus schließt das Evangelium die Tendenz auf Sozialismus an, auf den Bruch mit der Klassengesellschaft auf den Gegensatz zur feudalen und zur bürokratisch-kapitalistischen Lebensweise. „Das bedeutet für die durch das Evangelium gesammelte Gruppe, die Gemeinde, und jeden einzelnen Christen die Forderung, in jeder gegebenen Zeit zu prüfen, wieweit die Überwindung der Klassengesellschaft heute möglich und dringlich ist, was getan werden kann und muß, und mit welcher anderswoher kommenden gesellschaftlichen und politischen Gruppen für dieses Ziel zusammengearbeitet werden muß“ (Gollwitzer). Dadurch wirkt sich aus, daß die Botschaft des Evangeliums in sich selbst eine revolutionäre Größe ist. Sie erlaubt es nicht, die Freiheitsbotschaft der Gnade Gottes auf den einzelnen Menschen einzuschränken, das Heilsangebot an die Welt zu individualisieren und sich so von einem Mithras bei der Überwindung der strukturellen Zwänge der irdisch-weltlichen Existenz zu beschränken.

Die mit der Themaformulierung gestellte Frage nach der Antwort des Menschen auf die Veränderung der Welt durch Christus läßt sich zusammenfassend kurz beantworten: Der Mensch an Jesus Christus glaubt und ihn als seinen Herrn anerkennt, ist zugleich mit hineingerufen



Königsherrschaft Christi, in das Anbrechen Gottes Herrschaft. Er ist dadurch zum Mitarbeiters Gottes an der Veränderung der Welt durch Christus gefordert. Dabei begegnet er als „Mensch“ nicht nur dem Widerstand des „Menschen“ in sich selbst, der ständigen Veränderung zur Selbstbehauptung anstelle der Identität mit den Verlorenen, sondern auch dem Widerspruch derer, die die Herrschaft Christi nicht anerkennen wollen und um ihrer eigenen Interessen und ihrer Selbstbehauptung willen alles protestieren, was Eigeninteresse und

Selbstbehauptung grundsätzlich in Frage stellt. Sie können gewiß auch christliche Parolen aufgreifen, aber nur um sie zu mißbrauchen. Auch sie können Revolutionen proklamieren, aber ihre Revolution ist gemessen an der Revolution des Evangeliums immer Konterrevolution. Das umschreibt kurz die zweite Antwort des Menschen auf die Veränderung der Welt durch Christus. Es ist die Antwort der Selbstherrlichkeit gegenüber dem Dienst, des Eigennutzes gegenüber der Solidarität, des Herrschaftsanspruchs gegenüber der Liebe.

Prof. Dr. Reinhard SLENCZKA

## Die Veränderung der Welt durch Jesus Christus und die Antwort des Menschen darauf

an einer Veränderung der Welt zu sprechen eine weitverbreitete Gepflogenheit in der gegenwärtigen Zeit, und zwar innerhalb wie außerhalb der Christenheit. Veränderung der Welt ist gewissermaßen ein Prüfstein, an dem sich die Geister messen: Wer *gegen* eine Veränderung der Welt steht, gilt als rückständig; denn er hält am „Status quo“ des Bestehenden fest. Wer *für* Veränderung der Welt ist, der steht auf der Seite des Fortschritts und der Zukunft. Dabei ist oft von geringer Bedeutung, was eigentliche Veränderung der Welt ist und was man sich darunter vorstellt. Wichtiger scheinen vielleicht die konfessorische und bisweilen inquisitorische Frage zu sein, wie man zur Veränderung der Welt steht und was man dazu beiträgt. Wer Veränderung der Welt spricht, meint in der Regel eine Notwendigkeit, die aus der Unmöglichkeit des Bestehenden folgt.

Wir sollen hier reden über eine „Veränderung der Welt durch Jesus Christus“. Damit bekommt die formale Veränderung der Welt ein christliches Gepräge, wobei indes nicht von vornherein auszusicht ist, wie diese christliche Bestimmung zu ordnen ist. Wird die Weltveränderung christlich interpretiert, oder wird umgekehrt das Christliche durch Weltveränderung aktualisiert? werden uns angesichts der Fülle von Möglichkeiten sehr genau verständigen müssen, was wir eigentlich meinen und womit wir uns betätigen. Auch in der neueren ökumenischen Diskussion kann man gerade an dieser Stelle ohne weiteres eine Übereinstimmung vorfinden. Z. B. meinen manche, Veränderung der Welt sei eine Forderung, vor der die Kirchen nicht zurückbleiben dürfen. Andere hingegen meinen, Veränderung der Welt sei eine besondere Möglichkeit, die den Kirchen und Christen offensteht. Gerade wegen bestehender Unklarheiten liege es nahe, die Frage, um die es hier geht, durchweg als Verständigung über das Thema zu behandeln. Drei Problemkreise treten dabei in den Vordergrund:

1. Die Formulierung „Veränderung der Welt“ ist bereits in sich sehr vieldeutig. Man kann unter sehr Verschiedenes, ja sogar Gegenständliches verstehen. Das betrifft nicht erst die Mittel und Wege, wie man die Welt verändert, sondern auch die Ziele, die durch eine Veränderung erreicht werden sollen. Vielmehr ist der Begriff Veränderung selbst schon unklar, und daher soll

als erstes versucht werden, die verschiedenen Bedeutungen dieser Formulierung zu bestimmen.

2. „Veränderung der Welt durch Jesus Christus“ ist ein biblisch und theologisch unscharfer Ausdruck. In der neutestamentlichen Terminologie ist in dieser allgemeinen Weise nicht von einer Veränderung der Welt durch Jesus Christus die Rede. Daher werden wir überprüfen müssen, welchen christlich-theologischen Gehalt die Rede von der Veränderung der Welt überhaupt haben kann.

3. Eine Verständigung über die „Antwort des Menschen“ schließlich kann erst erzielt werden, wenn die Punkte 1 und 2 geklärt sind.

Bei der Behandlung des Themas kommt viel darauf an, das Selbstverständliche gerade nicht als selbstverständlich hinzunehmen, und selbst das Programmatische, Faszinierende und Bedrückende zu hinterfragen.

### 1. Veränderung der Welt

Versuchen wir als erstes, uns über das zu verständigen, was man ganz allgemein unter Veränderung der Welt verstehen kann. Ich möchte dabei diese Formulierung nicht als ein allgemeines Phänomen auffassen, das man konstatieren kann, sondern als ein Wort, das man analysieren kann. Veränderung ist ein „nomen actionis“, also Bezeichnung einer Handlung oder eines Vorgangs durch die Substantivierung des Verbs „verändern“. Das Substantiv „Veränderung“ ist kein von ihm unterschiedenes Subjekt; es ist also selbst Subjekt. Das aber heißt: Die Welt wird durch Veränderung verändert. Man kann es auch reflexiv ausdrücken: Die Welt verändert sich. Damit ist bereits der Punkt bezeichnet, an dem die Formulierung „Veränderung der Welt“ so vieldeutig wird. Die Ursache liegt darin, daß das Subjekt der Veränderung nicht namhaft gemacht wird. Es können sogar ganz verschiedene Subjekte eingesetzt werden. Ich will dies an einigen Beispielen vorführen:

a) Subjekt kann, wie bereits angedeutet wurde, die Veränderung selbst sein. Das heiße: Es gibt ein Prinzip in der Welt — also in Natur, Geschichte, Gesellschaft — das sich als Veränderung manifestiert oder Veränderung bewirkt. Veränderung wäre mithin ein Prozeß, der auch eine gewisse Gesetzmäßigkeit aufweist, die dem Weltgeschehen immanent ist.

In diesem Sinne wäre Veränderung als *immanentes Prinzip* der Welt, als eine Eigenschaft oder auch Fähigkeit der Welt aufzufassen.

b) Veränderung kann aber auch verstanden werden nun nicht als immanente Eigenschaft von Welt, durch die sie sich verändert, sondern als Ausdruck einer Bedürftigkeit der Welt. Das heißt, die Welt verändert sich nicht durch sich selbst; sie muß vielmehr verändert werden. Naheliegendes Subjekt für diese Veränderung wäre der Mensch oder im kollektiven Sinne die Gesellschaft.

So verstanden wäre Veränderung ein *Postulat*, das angesichts der gegenwärtigen Erscheinung der Welt an den Menschen und die Gesellschaft zu stellen und von ihnen zu erfüllen wäre.

c) In der ganzen Vieldeutigkeit des Wortes kann Veränderung einerseits einen andauernden *Verlauf* oder *Prozeß* bezeichnen. Das betrifft vor allem die erste Möglichkeit, wobei man freilich fragen kann, ob Veränderung als Eigenschaft und Prinzip überhaupt im strengen Sinne noch Veränderung ist, weil eine wesenhafte Veränderung nicht ohne weiteres als Veränderung bezeichnet werden kann.

Andererseits kann Veränderung aber auch als *kontingenter Vorgang*, als *Akt* aufgefaßt werden, der sich vollzieht oder der vollzogen wird. Dies trifft vor allem dort zu, wo Veränderung als Postulat verstanden wird.

d) Jede Veränderung ist ein Übergang von einem Ausgangspunkt, dem Bestehenden oder terminus a quo, zu einem Zielpunkt, dem zu Erreichenden oder terminus ad quem. Meistens denkt man dabei wohl an eine Bewegung oder Verwandlung.

Dieser Übergang ist zunächst rein quantitativ, insofern etwas anders wird. Eine qualitative Bestimmung ist damit noch nicht gegeben; damit ist also auch noch nicht die Frage beantwortet, ob eine Veränderung als Verbesserung, Verschlechterung oder als qualitativ indifferent zu beurteilen ist. Veränderungen jeder Art können je nach der Perspektive und den Kriterien in unterschiedlicher Weise bewertet werden. Keinesfalls ist eine Veränderung an sich bereits etwas Gutes oder eine Verbesserung.

Dies muß beachtet werden, weil im allgemeinen Sprachgebrauch und vor allem in den Erwartungen der Gegenwart Veränderung vielfach in unreflektierter Weise mit Verbesserung gleichgesetzt wird, sei es nun im Sinne einer Entwicklung, sei es im Sinne einer Aktion.

Es gibt freilich eine Möglichkeit, Veränderung prinzipiell im qualitativen Sinne als Verbesserung aufzufassen, nämlich dann, wenn man davon ausgeht, daß der gegenwärtige Zustand nicht schlechter sein oder werden kann als er es ist. Dies ist Ausdruck entweder eines tiefgreifenden Skeptizismus angesichts der vorfindlichen Situation der Welt oder einer unkritischen Selbstüberschätzung, mit der das eigene Tun und Planen als ständig gut und erfolgreich angenommen wird.

Im Ergebnis bleiben bei dem allgemeinen Reden von einer Veränderung der Welt also zwei Grundfragen zu stellen:

1. Die Frage nach dem Subjekt der Veränderung;
2. die Frage nach dem Wert der Veränderung.

## 2. Veränderung der Welt Durch Jesus Christus

Wir sprechen als Christen von einer Veränderung der Welt durch Jesus Christus. Dabei nennen wir uns vermutlich von vornherein folgendes verständigen: „Durch Jesus Christus heißt, daß Jesus Christus Subjekt der Veränderung ist. Genauer also: Durch das, was Christus ist und getan hat, ist oder wird die Welt verändert. — Zugleich liegt darin eine qualitative Bestimmung. Denn Veränderung Jesus Christus kann für den christlichen Glauben immer nur heißen: Verbesserung.

Allerdings ist es wichtig, nun den biblischen Sprachgebrauch zu beachten, in dem das Wort Veränderung nicht zur Bezeichnung für ein Werk Jesus Christi verwendet wird. Was Sache nach dem entspricht, was mit einer Veränderung der Welt durch Jesus Christus gemeint sein kann, das haben wir bei unserer vierten Begegnung 1967 unter dem Thema „Veränderung“ behandelt. Ohne die Einzelheiten besonders aus den exegetischen Referaten jener Sitzung zu wiederholen, sei auf die wichtigsten Punkte der damaligen Diskussion noch einmal hingewiesen. Dem Wort „Veränderung“ am besten wohl philologisch das Wort „katallage“ am nächsten. Besonders zu verweisen wäre auf 1. Kor. 11, 15, 2. Kor 5, 18 oder Kol. 1, 20, wo ausdrücklich von einer „katallage tou kosmou“ die Rede ist.

Im Deutschen übersetzt man das gewöhnlich mit „Versöhnung“; im Russischen mit „primire“, also Befriedung. Genau handelt es sich dabei um die Veränderung eines Zustandes der Feindschaft in einen Zustand des Friedens. Was an diesen Stellen davon die Rede ist, daß in Christus die Welt verändert habe, dann ist dies, daß Gott in Christus mit der Welt Frieden geschlossen hat, und zwar dort, wo vorher Krieg und Feindschaft gewesen sind. Diese Art Veränderung ist nicht ohne weiteres eine Veränderung der Welt, sie ist auch nicht eine Bewegung oder Entwicklung innerhalb der Welt. Es handelt sich vielmehr um eine Veränderung der Beziehung Gottes zur Welt, was in Jesus Christus nicht ein Prozeß, sondern eine Tat ist.

In zahlreichen Vorstellungen wird in den testamentlichen Schriften diese Veränderung durch Jesus Christus beschrieben. Ich führe einige der wichtigsten Vorstellungen an: Befreiung aus Unfreiheit, Sklaverei und Ungerechtigkeit — die Rechtfertigung eines, der Recht und Gesetz angeklagt und schuldig in die Heiligung — die Rettung — die Neuschöpfung — die Wiedergeburt u. a. m. Was das über die Welt und den Menschen ausgesagt ist, ist begründet in Kreuz und Auferstehung Christi. Dies ist die Ursache dafür, daß die Welt versöhnt ist, daß Ungerechte gerecht werden, Gottlose heilig (Röm. 4, 5; 5, 6), daß diejenigen, die „außerhalb der Bundesverheißungen standen, die ohne Hoffnung und ohne Gott (atheoi) in der Welt“ (Eph. 2, 12), nunmehr zum auserwählten Volk gehören.

Wenn man sich das, was hier nur kurz rekapituliert wird, vergegenwärtigt, dann erhält die Formulierung „Veränderung der Welt durch Jesus Christus“ einen ganz prägnanten Sinn. Dieser Sinn wird aber nur dann richtig erkannt, wenn als Gegenstand der Veränderung



llgemein von Welt gesprochen wird, son-  
von der Welt, die von Gott abgefallen ist,  
ch gegen ihn auflehnt und die damit ihr  
s Heil verspielt — also die Welt unter der  
schaft der Sünde und des Gesetzes, die Welt  
der Herrschaft von Sünde, Tod und Teu-  
eränderung der Welt durch Jesus Christus  
t dann auch, daß die Welt nicht dem Zorn  
rteil Gottes verfällt, sondern daß sie durch  
Christus davon befreit ist.

nit haben wir die recht allgemeine und  
utige Formulierung „Veränderung der  
durch die ergänzende Bestimmung „durch  
Christus“ präzisiert. Veränderung der Welt  
Jesus Christus heißt nunmehr: Subjekt der  
nderung ist Gott in Jesus Christus. Objekt  
Veränderung ist die Welt, die durch Jesus  
us vom Zorn und vom Strafgericht Gottes  
it ist. Entscheidendes Moment der Verän-  
g ist der Sieg über Sünde, Tod und Teu-

eilich wird man nach dieser rein thetischen  
mmung nicht übersehen können, daß dieses  
ändnis von Veränderung der Welt im  
sten Maße durch die vorfindliche Wirklich-  
von Welt in Frage gestellt und direkt wider-  
wird. Vermutlich geht ja sogar die Wahl  
Formulierung des Themas von der Frage  
wo und wie eigentlich die Veränderung der  
Wirklichkeit wird. Damit wird das, was mit  
Zeugnis der Schrift als Tat Gottes in Jesus  
tus an der Welt und für sie bezeugt wird,  
n die Wirklichkeit der Welt und durch unse-  
egenwärtige Weiterfahrung angefochten und  
iffen. Zugespitzt ausgedrückt: Die Verände-  
von der hier gesprochen wird, ist nicht die  
nderung, wie sie angesichts des Bestehen-  
nd Vorfindlichen als notwendig ersche-  
- Oder vorsichtiger ausgedrückt: Offenbar  
n hier zwei verschiedene Vorstellungen von  
nderung vor, die nicht ohne weiteres auf  
n gemeinsamen Nenner zu bringen sind.  
nderung der Welt im allgemeinen scheint  
s anderes zu sein als eine Veränderung der  
durch Jesus Christus.

der Tat gibt es, wenn wir von einer Ver-  
änderung der Welt durch Jesus Christus spre-  
ganz bestimmte Unvereinbarkeiten, ja es  
en sogar bestimmte Vorstellungen und  
ramme von Weltveränderung ausgeschlos-  
werden, weil sie nicht von der Aussage  
ch Jesus Christus“ gedeckt werden können.  
Es ist nicht möglich, die Veränderung der  
durch Jesus Christus als ein „Sich-Ver-  
rn“ der Welt aufzufassen. Denn damit  
e die kontingente Tat Gottes in Jesus Chri-  
als immanentes Prinzip oder als selbstän-  
Prozeß der Welt verstanden.

Es ist ferner nicht möglich, die Verän-  
g der Welt durch Jesus Christus gleichzu-  
n mit einem Postulat, das aus einer vor-  
findlichen Negativität abgeleitet, an den Men-  
gestellt würde und von ihm zu erfüllen

Veränderung in diesem Sinne kann aber  
auch nicht aufgefaßt werden als ein Pro-  
einer fortschreitenden Verbesserung oder  
uerung; es handelt sich dann vielmehr um  
Tat, die in Person und Werk Jesu Christi  
indet ist.

Schließlich ist Veränderung in diesem  
e von vornherein qualitativ bestimmt. Die

durch Jesus Christus veränderte Welt ist gut.  
Genauer: Sünde, Tod und Teufel sind durch  
Jesus Christus in unwiderruflicher Weise besiegt  
und überwunden (Röm. 8, 31 ff.; 1. Kor. 15,  
51 ff.).

Wenn wir in dieser Weise von einer Verän-  
derung der Welt durch Jesus Christus sprechen,  
dann ist das eine exklusive Bestimmung, die an-  
dere Möglichkeiten von Weltveränderung ohne  
und außerhalb von Jesus Christus ausschließt, so  
wirkungsvoll, so notwendig diese auch sein  
mögen. In dieser Exklusivität, daß die Verän-  
derung der Welt *allein* in Jesus Christus beg-  
ründet und durch ihn geschehen ist, liegt das  
eigentliche Problem des Themas und die Be-  
stimmung der Antwort des Menschen auf die  
Veränderung der Welt durch Jesus Christus.

### 3. Die Antwort des Menschen

Veränderung der Welt durch Jesus Christus  
schließt eine allgemeine Veränderung von Welt  
aus und meint etwas ganz Bestimmtes,  
das 'durch nichts anderes ersetzt werden kann  
und darf, ohne daß das durch Jesus Christus'  
aufgegeben wird. Nach dieser thetischen Bestim-  
mung fragen wir aber nun: Worauf bezieht sich  
eigentlich die Antwort des Christen auf eine  
Veränderung der Welt? Was hat der Christ hier  
eigentlich als Gegenüber, dem er antworten soll  
und kann?

Eine ebenso weitverbreitete wie allgemeine  
Antwort lautet: Das Gegenüber des Christen sei  
die Welt mit ihren Nöten, ihren Krisen, ihrer  
sozialen und politischen Ungerechtigkeit. Der  
Katalog der Probleme ist unerschöpflich, bis-  
weilen scheint er sogar unveränderlich zu sein.  
Denn alle diese Konflikte und Krisen sind ge-  
kennzeichnet durch die Ungerechtigkeit, die von  
Menschen bewirkt wird und unter der Menschen  
leiden. Die Zahl der Probleme und die Größe  
der Aufgaben ist unbestreitbar. Die Notwendig-  
keit, sich hier einzusetzen, ist ebenso bedrängend  
wie die Möglichkeit, hier zu versagen und zu  
scheitern, sei es nun aus Unvermögen, sei es aus  
Gleichgültigkeit. Hier haben Menschen Schuld,  
und hier werden Menschen immer wieder  
schuldig.

Doch diese Bestimmung des Gegenübers, auf  
das der Christ zu antworten hätte, ist unzurei-  
chend. Denn schließlich ist jeder Mensch und  
jede Zeit mit derartigen Problemen konfrontiert,  
auch wenn die gegenwärtigen Probleme immer  
als besonders gravierend empfunden werden. Es  
besteht auch kein Anlaß, ausgerechnet nur von  
den Christen und Kirchen eine definitive Ver-  
änderung der bestehenden Verhältnisse zu  
erwarten oder zu fordern und ihrem Versagen  
alle Schuld an den bestehenden Verhältnissen  
zuzuschreiben. Auch mit einem in der modernen  
Christenheit weitverbreiteten sozialetischen  
Schuldkomplex, in dem Sünde als Versagen ge-  
genüber der Gesellschaft und gegenüber der  
Zukunft artikuliert wird, ist nichts anzufangen.  
Denn der Christ steht dieser vorfindlichen Ne-  
gativität nicht nur in einer siegreichen Distanz  
gegenüber, sondern er gehört zu ihr, steht unter  
ihr, weil und solange er in der Welt lebt.

Vor allem: Wenn wir das Gegenüber des  
Christen, auf das er antworten soll, in der Vor-  
findlichkeit der Welt sähen, dann müßten wir,  
genau genommen, nicht von einer Veränderung

der Welt durch Jesus Christus sprechen, sondern von einer Veränderung der Welt durch die Christen. Dann aber würde die Tat der Christen an die Stelle der Tat Jesu Christi rücken. Wir kämen dann zu einer Auffassung, wo man meint, für Christus gegen den Unglauben, gegen die Ungerechtigkeit und damit doch immer gegen die Ungläubigen und gegen die Ungerechten kämpfen zu müssen, um damit das zu verwirklichen, was Jesus Christus getan hat und will. Diese Vorstellung von einer von den Christen im Sinne Christi zu verändernden Welt ist eine ständige Versuchung der Christenheit in ihrer Geschichte und Gegenwart, der sie um so stärker ausgesetzt ist, als sie die Veränderungsbedürftigkeit der Welt empfindet. Diese Anfechtung kann auch so weit gehen, daß man den Glauben an Jesus Christus wegen seiner fehlenden sozialen und politischen Effizienz aufgibt und das Heil woanders sucht. Vor dieser Entscheidung stehen aber nicht allein die Christen, sondern diese Entscheidung steht auch am Anfang des Weges Jesu Christi selbst, nämlich in der Geschichte von seiner Versuchung (Mt. 4,1–11), auf die hier nur kurz hingewiesen sei.

Sprechen wir von einer Veränderung der Welt durch Jesus Christus, dann ist das Gegenüber für den Christen eben nicht die Welt, sondern Jesus Christus als derjenige, der die Welt verändert hat. Worin aber besteht dann die Antwort des Christen? Sie kann und muß nunmehr ganz präzise bestimmt werden: *Die Antwort des Christen auf die Veränderung der Welt durch Jesus Christus besteht im Glauben an Jesus Christus.*

Diese im Grunde selbstverständliche Bestimmung bedarf jedoch auch unter Theologen einer Präzisierung, weil sie gerade unter dem Eindruck einer veränderungsbedürftigen Welt keineswegs so selbstverständlich ist, sondern im Gegenteil höchst fraglich erscheint. Die theologischen Fehler beginnen dort, wo der Glaube an Jesus Christus zwar durchaus als spezifisches Merkmal christlicher Existenz anerkannt wird, aber wo man dann danach fragt, wo und wie sich dieser Glaube auf der subjektiven Seite und damit auf der Tatebene verwirklicht und in einer Veränderung der bestehenden Verhältnisse manifestiert. Hinter dieser Frage steht oft eine subjektivistische Fehldeutung des Glaubens, der dann lediglich als individuelle, sittliche Motivation aufgefaßt wird, die sich nur auf der Tatebene objektivieren kann und die darum auch nur hier verifiziert werden kann.

Gegenüber dieser erfahrungstheologischen Bestimmung werden wir Glauben verstehen im strengen Sinne als das Vertrauen auf das, was Gott in Jesus Christus ist und getan hat, nämlich daß er Mensch geworden ist und die Menschen, die Welt mit Gott versöhnt hat. Jesus Christus ist mithin Grund und Inhalt des christlichen Glaubens. Aber dieser Glaube ist nach seinem Wesen und seinem Vollzug selbst Antwort, und zwar Antwort auf eine zuvor gestellte Anrede und Aufforderung: „Ändert euren Sinn und glaubet dem Evangelium“ (Mk. 1, 15); „lasset euch versöhnen mit Gott“ (2. Kor. 5, 20). Damit ist das Gegenüber für den Glauben als Antwort des Christen, das Wort Jesu Christi, das dem Menschen zugesprochen wird und ihn anspricht. Die Tat des Glaubens ist das Hören auf das Wort Jesu Christi. Daher ist der Vollzug und die Wirklichkeit

des Glaubens ein Dialog des Christen mit dem Wort und auf Grund dieses Wortes. In diesem Dialog gibt der Mensch Gott recht; umgekehrt empfängt er von Gott die Gerechtigkeit; er bekennt seine Sünde und empfangt Vergebung der Sünde. Dies ist die Antwort der Christen auf die Veränderung der Welt durch Jesus Christus. Darin liegt auch das Besondere, was der Christ tun kann und darf.

Wie aber ist nun eigentlich die vorfindende Negativität der Welt, die nach Veränderung ruft und mit der doch auch der Christ wie jeder andere Mensch unausweichlich konfrontiert ist, mit dem Glauben an Jesus Christus, der die Welt verändert hat, zu verbinden? Anders ausgedrückt: Wie verhält sich die vorfindende Wirklichkeit der Welt zu der in Jesus Christus begründeten Wirklichkeit der Welt?

Wir schließen zunächst die Möglichkeit aus, daß das, was Jesus Christus ist und getan hat, etwa das wäre, was die Christen zu sein umsetzen hätten, um das Ideal in die Wirklichkeit überführen oder die Wirklichkeit dem Ideal zu nähern. Niemals kann die Tat Jesu Christi durch die Tat des Christen ersetzt werden. Mehr steht Christus an unserer Stelle, nicht stehen wir an der Stelle Christi. Was aber den Christen bewegt, ist die Erfahrung, daß die Ungerechtigkeit und Lieblosigkeit in der Welt und unter den Menschen die im Evangelium bezeugte Gerechtigkeit und Liebe Gottes in Jesus Christus ständig widerlegt. Dabei ist es nicht unwürdig, wie eng bei Christen und Nichtchristen die Verzweiflung über die Welt mit dem Zweifel an Gottes Gerechtigkeit und Gnade verbunden sein können. Die Negation Gottes manifestiert sich oft als Negation der Gegenwart, der gegenwärtigen Welt und des gegenwärtigen Menschen. Luther hat dies Problem einmal am Ende seiner großen Schrift „De servo arbitrio“ (1525) folgendermaßen formuliert: „Siehe, so verwaltet diese leibliche Welt in den äußeren Dingen, wenn man auf das menschliche Urteil blickt, ihm folgt, zu sagen gezwungen wird: Entweder gibt es überhaupt keinen Gott, oder Gott ist ungerecht...“

Wenn sie auf die Welt blicken, mag es auch Christen so scheinen, als ob der christliche Glaube an der Wirklichkeit der Welt vorbeiginge und ihr uninteressiert und tatenlos gegenüberstehe, weil und solange er nichts zur Veränderung des Bestehenden beiträgt. Viele dieser Kritik am Christentum zielt auf eine so wesenhafte oder faktische Wirkungslosigkeit christlichen Glaubens, der Christen und der Welt gegenüber. Daher wird auch immer wieder von innen und von außen die Frage nach einer besonderen Antwort der Christen auf die Veränderung der Welt gestellt; deshalb suchen auch Christen immer neue Möglichkeiten, sich in besonderer Weise dort zu engagieren, wo für Frieden, Freiheit für die Zukunft gekämpft wird. Wissen wir nicht immer, wo wir zu stehen haben und wo wir stehen, wenn wir uns mit den verschiedenen Möglichkeiten im Kampf um Gerechtigkeit, Freiheit, Menschlichkeit usw. engagieren? Und dies ist immer auch ein Kampf unter Menschen und gegen Menschen, oft sogar in Geschichte und Gegenwart ein Kampf von Christen gegen Christen. Angesichts dieser Wirklichkeit hat man eigentlich nur die Wahl zwischen Illusion und Negation. Die Illusion wird genährt von



## The Bible Group at the Leningrad Theological Academy

The Research Group for the Study of the Text and Problems of Slavonic and Russian Bible Translations at the Leningrad Theological Academy was organized in 1969. The main reason for the setting up of this group was the need to continue certain aspects of the work initiated by the Petersburg Theological Academy in the 19th century. This included the 19th century studies on translations of the Bible into Russian, which were entrusted to the Petersburg (Petrograd) Theological Academy by the Holy Synod, as well as research into Slavonic and Greek biblical texts carried out by several professors at the academy. But the most important work in respect belonged to the Commission for the Critical Edition of the Slavonic Bible. This was established at the Petrograd Theological Academy in 1915 by a decision of the Holy Synod. The commission was never officially dissolved by the Church Authority, though by the late 1930s an almost total inactivity was the result of the deaths of most of its members.

The Leningrad Bible Research Group was organized with the blessing of Metropolitan Nikolai of Leningrad and Novgorod. The Leningrad Theological Academy is under his direct care, and as the Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations he gives the Group constant support in its work. The Group uses his recommendations especially in questions relating to the major aspects of its investigations.

One of the tasks facing the Group is the study of old Slavonic Bible translations. The Group extends its activities in this sphere with an investigation of the scholastic heritage of the Russian Bible Commission, whose archives were reformed in 1971 and have now been thoroughly studied; the most interesting documents will be published in the near future. The materials for a complete catalogue of Slavonic Bible manuscripts which were found there are of particular interest.

The Group has now begun to prepare a number of old Slavonic biblical texts for publication.

Another article on the work of the Bible Group will be published in the journal: "Technical Assistance for the Bible Translator," January, 1975.

Members of the Bible Commission frequently stated that a purposeful study of Slavonic Bible translations is impossible without the study of their Greek originals. This is a concept with which the Bible Group is in full agreement and it therefore pays much attention to Greek biblical textology. According to the Group the solution of many problems in relationship between a Slavonic text and its Greek original is made more difficult by the fact that no work has been done on the collation of even the oldest Slavonic biblical manuscripts with their Greek originals. The Group is now engaged on the collation of those New Testament texts in Old Slavonic which have been already published with critical Greek editions of the Greek text. It is hoped that the results of this work will be felt in the treatment of the Slavonic translation of the New Testament by Bible textologists, for it is a translation that has hardly been used by them so far.

In the past the Bible Commission was interested not only in the Slavonic but also in the Russian translation of the Bible, and it was as a result of this work that the need for a cardinal revision of the language of the Russian translation was established. The Bible Group is continuing the work of the Commission in this respect and is giving detailed attention to the problems of the Russian translation of the Bible, and especially of the New Testament.

The Group has carried out a textological and linguistic analysis of the characteristic parts of the basic Russian translations of the New Testament and as a result the following conclusions were arrived at.

The early 19th century Russian translation of the New Testament was conceived as an interpretation of the Slavonic text but is nonetheless inaccurate in places as it was based on the Greek *Textus Receptus* which frequently deviates from the Slavonic text. There is also reason to believe that the early 19th century Russian translation made use of new Western translations (German and French), and though the resulting text was revised in the 1860's no significant alterations were made. A few corrections from the *Textus Receptus* were introduced and certain semi-Slavonic words and expressions were replaced by Russian synonyms. The language of the text thus

...nung, es könne einmal anders werden durch menschliches Bemühen, als es bisher in der Geschichte immer gewesen ist. Die Erregung wird genährt von der Erfahrung, auch die besten menschlichen Bemühungen Veränderung nicht die notwendige Veränderung herbeiführen. Wo Veränderung der Welt als fatal aufgefaßt wird, da wird es immer um Schuld und Strafe gehen, um Zwänge, die von Menschen über Menschen ausgeübt werden.

So gibt es keine andere Antwort des Menschen auf die Veränderung der Welt durch Jesus Christus als den Glauben an Jesus Christus. Denn darin liegt die einzige Alternative zu der Erfahrung einer ständigen Veränderungsbedürftigkeit ohne wirkliche Veränderung.

Verändert wird und ist die Welt, wo an Jesus Christus geglaubt wird, der den Zustand der Feindschaft und Entfremdung zwischen Gott und Welt beseitigt hat.



arrived at which is known by the inaccurate name of the "Synodal translation," antiquated in places. The "Synodal translation" underwent two substantial revisions in the present century. The first, carried out in the early years of the century by K. P. Pobedonostsev, tried to bring the "Synodal translation" closer to the Slavonic New Testament linguistically and textologically. The second revision was made in the 1950's and 1960's by a group of scholars headed by Bishop Kassian Bezobrazov and this brought the text of the Russian translation closer to the Greek text edited by Nestle, without changing the archaism of the language. Another shortcoming of this revision is its tendency towards an over-literal rendering.

It can thus be seen that none of the existing Russian translations of the New Testament satisfy the three necessary conditions for a successful Russian text. These are: 1) a Greek original, whether directly connected with the oldest Slavonic translations of the New Testament or the result of attempts at the reconstruction of oldest available New Testament texts, must be used; 2) the text must be written in contemporary Russian literary language, and 3) formalized literal rendering which distorts or obscures the meaning of the original must be avoided. The "Synodal translation" is not quite as over-literal as Pobedonostsev and "Paris" translations, but it is based on a *Textus Receptus* which is not directly related to the oldest Slavonic translations of the New Testament, nor is it the result of attempts at the reconstruction of the oldest available New Testament text. Moreover the language of the "Synodal translation" is out of date. Pobedonostsev's translation is textologically closer to the oldest Slavonic translations of the New Testament but the language in which it is written cannot even be described as archaic Russian, more as a kind of semi-Slavonic. The "Paris translation" is textually more interesting than the "Synodal translation" because the text published by Nestle is a result of a serious reconstruction of the oldest available New Testament texts. But the language of the "Paris translation" with its tendency towards the over-literal is unacceptable.

In the opinion of the Group, therefore, there can be no doubt of the need for a new Russian translation of the New Testament. For this reason the Group is making experimental translations of certain New Testament books into contempo-

rary Russian literary language, using a text published by the United Bible Societies and used by Bible translators.\*

As an example of the preliminary results of this work we can cite the translation of the beginning of the third chapter of the Gospel according to St. John:

«Был среди фарисеев человек по имени Никодим, один из вождей иудейских. Он пришел к Иисусу ночью и сказал Ему: «Равви, мы знаем, что Ты — учитель, посланный Богом, потому что никто не может делать чудес, которые Ты делаешь, если Бог не с ним». Иисус сказал ему: «Воистину, говорю тебе, никто не может увидеть Царства Божия, если не родится свыше». Никодим спросил Его: «Как может человек родиться, будучи уже старым, родиться? Разве может он во второй раз войти в чрево матери своей и родиться (снова)?» Иисус ответил: «Воистину, говорю тебе, никто не может войти в Царство Божие, если не родится от воды и Духа. То, что родилось от тела, есть тело, а что родилось от Духа есть Дух. Не удивляйся тому, что Я сказал: «Вам нужно родиться свыше». Дух веет там, где хочет; ты слышишь его голос, но не знаешь, откуда он приходит и куда уходит. То же и с каждым, кто родился от Духа».

The Group has maintained contacts with the United Bible Societies ever since its conception. For example, members of the Group had fruitful discussions with the Rev. Professor Eugene A. Nida (American Bible Society); with the Regional Secretary of the United Bible Societies for Europe, the Rev. Sverre Smaadahl; with following leading members of the staff of the United Bible Societies: the Rev. Paul Ellinger, the Rev. Rudolf Kassühlke, the Rev. E. Rintala, and with the Vice-President of the United Bible Societies, the Rev. Professor Matthew Black. Thanks to the help of the United Bible Societies the Research Group was able to become acquainted within a short period with the newest achievements of biblical textology and of the theory of Bible translation in the West. The Group is happy to continue this scholarly cooperation and hopes that the United Bible Societies will, in their turn, become acquainted with the achievements of Russian textology through their contact with the Leningrad Bible Research Group. The United Bible Societies will then be able to understand the nature of past and present problems in the translation of the Bible into Russian and will increase their knowledge of existing Russian Bible translations.

KONSTANTIN LOGACHEV

\* The Greek New Testament. Second Edition. United Bible Societies, 1968.

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# CORRECTIONS TO ISSUE No 9

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